A

Sober Expostulation

With some of the

CLERGY,

Against their Pretended Convert

FRANCIS BUGG

His Repeated Gross Abuse of the People called *QUAKERS*, in his Books and Pamphlets; *viz.*

His { New Rome *Arraigned.*
History of Quakerism.
Second Summons.
Picture of Quakerism.

And other Pamphlets; which may serve to Invalidate the Authority of the **Snake in the Grass**, as it refers to his Books.

He that inventeth a Slander, is a Fool, Prov. 10. 18.
A Fool rageth, and is confident, Prov. 14. 16.
He flattereth himself in his own Eyes, until his Iniquity is found to be hateful. Psal. 36. 2.

London, Printed for *T. Sowle*, in *White-Hart-Court* in *Gracious-Street*; and at the *Bible* in *Leaden-hall-Street*, near the *Market*. 1697.

ERRATA.

PAGE 2. l. 23. for *Principle* read *Principal*. p. 6. l. 4. r. *to his* p. 7. l. 28. f. *Antimonarchicate* r. *Antimonarchical*. p. 9. l. 14. f. *whither* r. *whether*. p. 30. l. 13. f. *Letters* r. *Letter*. p. 31. l. 27. f. *for* r. *so*. p. 32. l. 22, 23. (i. e. *the first impression*) add a *Parenthesis*. p. 52. l. 11. f. *Thundred* r. *Thundring*. ibid. l. 31. f. *in* r. *to*. p. 54. l. 21. f. *Nature* r. *Name*. ibid. l. 23. f. *Relation* r. *Relative*. p. 59. l. 7. f. *feared* r. *shared*. p. 70. l. 2. f. *Detection* r. *Detected*. p. 76. l. 8. f. *Again* r. *Against*. p. 93. l. 14. f. *placed* r. *places*. p. 98. l. 10. add in the Margent, *See* p. 103. p. 104. l. 20. add in the Margent, *See* p. 98. p. 108. l. 22. f. *Belief* r. *Relief*. p. 115. l. 24. f. *who* r. *whom*. p. 120. l. 2. f. *'s* r. *see*. ibid. l. 18. f. *Witness* r. *Wretch*.

TO THE
READER.

Impartial Reader,

THE *Ensuing Answers were severally drawn up, soon after the several Books and Pamphlets of* Francis Bugg *(referred to) were Extant, but the Printing thereof delayed thus long.*

1. *That we might see what more he would bring forth, be being a Contentious Scribler against us, that they might be all Remarked, if he brought forth any more of like Import.*

2. *His other Books and Pamphlets published before these against us, were mostly so fully Answer'd, and his Apostacy, Malice and Abuses so fully and clearly Detected, that his evil and fruitless Attempts are of so little Credit with all Sober, Indifferent Persons, that have viewed them, that*

we thought our selves the less obliged to use Expedition in the Publication of particular Answers to each.

3. *We finding him not able to Clear himself, from his many Lies, Slanders, Absurdities and Contradictions Charged upon him in our former Answers, nor to make any Rational Replies, Answers or Rejoinders thereunto, but rather to repeat and impose his former Gross Abuses instead of fair Proofs, that the less Credit they are of, the less we are affected therewith, and the less concerned to follow him with expeditious Answers or Replies.*

And the Reasons why this present Expostulation is divulged, is,

1. *Because we have found no Redress upon our Application and Complaints (of his foul Abuses) to those of the Clergy, whom he seems to Esteem and Affect, but that they have rather Strengthened and Incouraged him in his perverse Gainsaying, and injurious Abuses and Misrepresentations of the People called* Quakers, *either by their esteeming him an Eminent* Convert, *or giving* Certificates *in Applause of his Work against the said People.*

2. *Because*

2. *Because the said* F. Bugg *seems to have that Esteem with some of the more Envious Persons, even of the Clergy, that his Unjust and Confuted Authority is made use of, and quoted against us, to Reproach us, particularly in that most Virulent, Malicious and Persecuting Book, stiled,* The Snake in the Grass.

3. *Because he does not only boast and flatter himself in the Commendation and Encouragement of those his Ministers concerned, but also has most presumptuously and unwarrantably* proceeded to divulge an Impeachment on behalf of the Commons of *England, against our Yearly Meeting; also very imperiously (from his own Arbitrary, Usurped Authority) given out divers* Summons *and* Threats *against particular Persons of our* Friends, *who are the King's Peaceable Subjects: And that the Abominable* Pride, *Presumption and Imperiousness of this Pretended* Convert *may be the more obvious, I shall here insert one of his late Summons's, sent in Writing to several Places and Persons named, as followeth.*

A Third Summons.

TO *John Hubbard, Thomas Brewſter, John Haws, Edward Dikes,* Sen. *John Peacock* of St. *Ives, John Cramwell, Joſeph Carver, Samuel Hallifield, William Mead, Simon Burgis, Ambroſe Friend, John Knight,* Hearers among the *Quakers,* to bring forth *George Whitehead,* to ſtand to his own Propoſition in his Printed Sheet deliver'd to the Parliament, *Anno* 1698. Intituled, *The* Quakers *Vindication,* &c. p. 4. or elſe your ſelves to give me a Meeting, and timely Notice thereof, *within Twenty Miles* of my Dwelling, and then and there openly and publickly juſtifie the Books of your Teachers, or if not poſſible for you ſo to do, then to Condemn the Errors contained in them, for the prevention of further Controverſie thereabout, if not, *then know that my Hand will be ſtill heavier upon you, if God permit.*

July 20. 1696.

Fra. Bugg, *Sen.*

Now

Now I ſhall not need to make any long Remark upon this Summons, the Matter beſpeaks it ſelf, and what Pride, Preſumption and Inſolency it proceeded from in the Man, thus to aſſume to himſelf a Power to Iſſue out ſuch a Mandatory *and* Menacing Summons, *to ſo many Perſons in divers Counties and Places, as* London, Suffolk, Norfolk, Norwich, Huntingtonſhire, (*where the Perſons ſummoned ſeverally reſide*) to bring forth *G. W. or themſelves, to meet him* within Twenty Miles of his Dwelling, *and hereof not to fail at their Peril, that is, of his* heavier Hand *upon them.*

See the Ambitious Preſumption of this Imperious Perſon; he can preſume to Impeach Men in Behalf of the Commons of England; *he can Iſſue out high* Mandatory and Menacing *Summons in his own Name to the King's Subjects, to bring forth ſuch a Perſon as he has moſt ſpight againſt, or to appear themſelves before his own exalted Highneſs, upon Pain of bringing them under his heavy Hand, being threatned that his Hand will be ſtill heavier upon them, but all this without producing any Parliamentary, or other Legal Authority for ſuch Impeachment, Sum-*

mons,

mons, or Threat. If F. Bugg, *and his Abettors of the Clergy, had such occasions of Advantage against any of us called* Quakers, *which thus affects the Civil Government, tending to Infringe the Liberties and Properties of the Subjects, I am apt to think we should be rendred highly Obnoxious and Arbitrary, if not Guilty of High Misdemeanour; but I leave that Matter to the Impartial and Judicious to judge of; as I owe him no Ill-will, I would not hurt his Person, or render Evil for Evil, or Revenge upon him. His Commanding the Persons Summon'd to bring forth* G. W. *to stand to his own Proposition mentioned, is a meer empty, idle Boast, false and groundless Crack and Vapour; he knows in his own Conscience, and 'tis well known to many in this City of* London, *how I followed and sought to have a Meeting and Meetings with him, at sundry places in this City, in the Year* 1693. *12th Month, to prove and make good my said Proposition, but still he shun'd it, he shifted and evaded Meeting with me on that Account,* as is more fully *evinced in my Answer, Intituled,* The Counterfeit Convert, *Preface. Notwithstanding I made divers Overtures for a Meeting with him before a few Moderate Persons,*

Perſons, to hear and witneſs what paſſed; but his ſhuffling and ſhifting, to ſtave me off from purſuing my own Propoſal fairly made, are too large to be here rehearſed; but my ſaid Propoſal is fully proved to hand in my Anſwers, which therefore I refer the Reader unto, for further Information in this Caſe, viz.

1. The *Quakers* Vindication.
2. The Counterfeit Convert.
3. The Anſwer to *F. Bugg*'s Preſumptuous Impeachment.
4. *By the* Two Letters *herein to his Teachers.*

By a Servant of

Jeſus Chriſt,

G. W.

THE

The CONTENTS.

Chap. I. A *Copy of a Letter to* William Smithies, *Minister of* Cripplegate, London.

II. *A Copy of a Letter to* Isaac Archer, *Vicar of* Mildenhall, Suffolk.

III. *Another to the said* Isaac Archer.

IV. *A Sober Expostulation with those Persons of the Clergy, concerned in giving Countenance to* F. Bugg, *against the People called* Quakers; *containing an Answer to several of their Certificates in his Behalf, and also to several additional and repeated Abuses, in the Second Edition of his* New Rome *Arraigned.*

V. *A Brief Answer to* F. Bugg's *pretended Brief History of* Quakerism, *stiled,* The *Quakers* set in their True Light.

VI. *A Brief Answer to* F. Bugg's *Two Printed Papers, dated* March, 1696.

VII. *A Brief Answer and Reply to* F. Bugg's *Second Summons (as he directs it) to the City of* Abel, *on* 2 Sam. 20.

VIII. *An Appendix to the Controversie, in certain Positions of the sinstre Belief and Christian Doctrine of the People called* Quakers, *in Opposition to the Misrepresentations and Calumnies cast upon them by Apostates, and other Adversaries, in their Books and Pamphlets.*

A Brief Advertisement to the Reader upon Fr. Bugg's *Book, Stiled,* The Picture of *Quakerism,* &c.

CHAP.

CHAP. I.

A Copy of a Letter to William Smithies, *Minister of* Cripplegate, LONDON.

Friend, *William Smithies.*

BEcause of the Character and Reputation thou hast, as a Person of Charity and Moderation, and also of thy Desire that I might signifie my Mind to thee in Writing, I was the more willing to give thee this following *Information and Advertisement.*

The Occasion of our late Proposals and Complaint to thy self, concerning *F. Bugg*, was the Incouragement and Strength, which we understand, he has taken from thee, and some others of the Clergy, to Commit and Persist in his intolerable Abuse and Scandal of an Innocent People, commonly called *Quakers*; and particularly by his being Reputed *thy Convert*, *as also by thy Privity to*, *and Connivance at his Reviling and Scandalous Pamphlets and Books*

Some Reasons for this Advertisement to *W. Smithies.*

against

againſt us as a People, and by thy promoting the *Reprinting* his Injurious Pamphlet, with the New Title of *The Converted Quakers Anſwer*: Which (with another Title) he had before delivered to the Members of Parliament, to render us both Odious and Obnoxious in the Eye of the Civil Government; and Conſequently to Invalid the Condition of our preſent Liberty, and to make void our Liberty it ſelf; which, as it beſpeaks great Malice and Perſecution in him, ſo no great Charity nor Prudence in thy ſelf, either directly or indirectly, to give Encouragement or Strength to ſuch a Counterfeit Convert, whoſe work is not only purely Malicious and Revengful, but Injurious to the Chriſtian and Civil Reputation of others, if he were but a Perſon of Credit or Reputation therein, as he really is not, with the Sober and Judicious.

We have purſued him, in a Chriſtian Method, both with fair and moderate Anſwers in Print; the Subſtance and Principle Arguments whereof he has given the *Go-by* unto, and inſtead of any fair or ſolid Replications or Rejoynders, he has partially and unjuſtly Raked up broken Paſſages, and Pieces, and Words out of ſome particular Deceaſed Friends Books, making his own perverſe Conſtructions thereupon to Miſrepreſent our Principles, and Scandalize us as a People, without any due Regard to, or Repreſentment of the Author's own Explications,

cations, or the Harmony or Concurrence of their own, or others of our Friends Testimonies or Writings Demonstrating our Principles, which no ingenious Man will refuse Persons or People their own Explications and Harmony of their extant or publick Testimonies, to make out their own Principles.

Moreover, we have not thus left the said *F. Bugg*, but even since his last coming to *London*, we have earnestly besought and endeavoured to have a sober and suitable Meeting with him, for a fair Dispute and Disquisition of matters, chiefly in Controversie between him and us, and that before moderate and disinterested Persons; and the more, because he pretended over and over that he accepted of my Printed Challenge in the *Quakers Vindication*, p. 4. and that he came 60 Miles to *London* to accept thereof, and had waited for an Engagement on equal Terms near Three Weeks; when he himself knows (and others also) how he has been since followed with Letters, Messages, and fair Challenges in that Interim, even time after time, for such a Meeting as before; but he has, by his divers Dilatory, partial and unequal Terms (as by Letters made out to him, which he may shew thee if he will, about referring the matters in difference to the Decision of others, and for Retraction, *&c.*) not only protracted and delayed time, but at length, after he was

Argued out of his partial and various Terms, and after induced to grant, *viz.* If *before Disinterested* Persons, then *no Retraction*, which he concluded answered my said Challenge.

Yet for all this, a Meeting hereupon being appointed by some of the Persons Scandalized by him, as Perjured and Pillored in his *New* Rome *Arraigned*, of which he had sufficient notice afore-hand, both of time and place; and accordingly some of us met, with divers Disinterested Persons for Witnesses, nevertheless *Francis Bugg* came not at the Meeting. He has a conceited boasting insulting Humor and Clamorous, Deportment at a Distance; but when he is closely put to it, and pursued for a Trial, and strict Examination of his Clamours, Charges, and Accusations, before Competent Witnesses and Disinterested Persons, he shamefully Revolts and timorously Shrinks, as in this case of Controversie which he has begun against the People called *Quakers*, and which is as plainly told himself since by Letter; and I am perswaded (with many more) that he will bring no Honour to any of you of the Clergy, or the Church of *England*, by these his Malicious Attempts; and I wish thou would'st prudently Consider it, both for Truth's Sake, and thy own Reputation, to put a stop to his Injurious Proceedings, Scribling, and Printing against an Innocent People, whom he has shamefully Deserted and

(in

(in his Self-Contradiction, and Self-Condemnation) wickedly Reproach'd and Defamed: A few Instances whereof do here follow.

Some of *Francis Bugg*'s Principal Calumnies, and Misrepresentations of the People commonly called *Quakers*.

1. *F Bugg* charged us (*i. e.* at least Twelve of us) as being *A Pack of False Witnesses, and Perjur'd Persons.*

And this from his own Scandalous Mock Trial, Conviction, and Condemnation; unwarrantably acted by him, in his *New* Rome *Arraigned*, Epistle to Bereans, p. 7, 8, 9, 10, 11. and p. 33. And all this for our Negative Testimony against the matter of his Charge, contained in the Four following Articles of his false Accusations against us, the said People, *viz.*

2. That they (*i. e.* the *Quakers*) deny Jesus of *Nazareth*: See *The Converted Quaker*, p. 5.

3. That they call *Geo. Fox* * the *Branch*, *the Star*, *the Son of Righteousness*, and put the *North* of *England* for the Town of *Bethlehem*; hereupon *Bugg* also falsly saith, That they did not mean Christ, but *G. Fox.*

* *New* Rome *Unmask'd. Epistle to Ber.* p. 2.

4. And that the Quakers Prophets give witness to *Geo. Fox*, *instead* of this Christ, p. 82. and Chap. 3. p. 16. they say, That God Man, the *Man Christ Jesus* (who was

Born of the Virgin) was *But* a Garment, a Vail, a Vessel, [which is expresly contrary to our Principles] as Answered in Print: His *Converted Quaker*, p. 2.

5. *F. Bugg* Accuses the *Quakers* with *Contempt of Scripture* (*i. e.* the Holy Scripture) and (as intending) *down with the Holy Scripture*; affirming that *they say, the Holy Scripture is carnal Dust, Death, and Killeth*; * tho' we find not that saying in any of our Friends Books quoted by him, and are sure 'tis contrary to our Principle, as the foregoing are, yet *Bugg* is not ashamed to say, *viz. I have not set down one Line or Word as theirs, that is not theirs*, *New* Rome *Arraigned*, p. 22. *

* *New* Rome *Arraigned Epistle to Ber.* p. 12. *New* Rome *Unmask'd.* Remark. on Creed, 6. & p. 78.

* Which is proved notoriously False in our Answers in Print.

Note, That these Precedent Accusations are, not only expresly contrary to our Principles, and Concurrent Testimonies, extant in Print both for Jesus Christ, the Holy Scripture and Divine Authority thereof, but also to *F. Bugg*'s own Testimony, in his Book *Of Christian Liberty*, the Second Part, Chap. 1*st*. 'Where he confesseth our Prin-'ciples, Received in the beginning, to be 'Principles of Truth; and, in our Name and 'Person, Testifieth unto the Holy Scrip-'tures that they are good, and a true De-'claration of those things which were most 'surely

'surely believed by the Apostles, and by 'us ought to be believed [thus far *F. Bugg*, when a kind of a *Quaker*.]

Besides his Contradiction herein to himself, he Confesseth that here we agree (*i. e. G. Whitehead* and himself) namely, What the Holy Scripture is, That we do not Ascribe Holiness to the Paper and Ink, or Dead Characters, but to the Holy Doctrine and Blessed Precepts therein contained, which therefore is called the Holy Scriptures, *New Rome Arraigned*, *Apol. Intro.* p. 6, 7.

Qu. Where then can he Prove, either that the *Quakers* Condemn the Holy Doctrine and Blessed Precepts; or *Say*, that the Holy Scripture is *Dust*, *Death*, &c. We Challenge him, or any of you, his Abettors, to prove such Contempt, or that *Saying*, as the *Quaker's*, or their Principle.

6. *F. Bugg's* Charging the said People, called *Quakers*, with Contempt of Governours, * Reviling Christ's Magistrates, accounting Magistracy a *Cumbersome Tree*, and their Principles as being * *Antimagistratical*, and *Antimonarchicate*.

* *Converted Quakers*, p. 6, 7.

* *New* Rome *Arraigned*, Epistle to Ber. p. 12, 13.

Note, Herein *F. Bugg* appears Mischeivously Malicious, unjustly to render us Obnoxious to the Civil Government, like *Judas* and the *Jews*, against Christ, and rendering him an Enemy to *Cæsar*.

7. His

7. His, Reproachful Characters to Scandalize the People called *Quakers*, viz. *New* Rome, Rome's *Sister*, Rome *their Elder Sister*, and calls those, *their Brethren*, that pretend to Sell-Pardons, and pray Souls out of Purgatory, and saith, that these (*i. e. Quakers*) follow *The Steps of the Jesuits*. * And withal *F. Bugg*, in the Title of his Book, in Print, *New* Rome *Unmask'd*, Scornfully and Reproachfully Termeth *G. Whitehead* one of her *Chief Cardinals*.

* *New* Rome *Unmask'd.* P. 58.

Remark. Now pray, let it be considered, Whither *Bugg*'s thus wickedly Misrepresenting the People called *Quakers as Papists*, *does* not greatly tend to gratifie the Popish Interest, by thus Magnifying of it, and to lessen and injure the Protestant Interest, and Consequently to Contradict and Affront the Government, which hath been pleased Legally to Recognize us as *Dissenting Protestants*.

Qu. Whether *F. Bugg*'s Affront and Contradiction hereunto, be not Seditious? [*i. e.* to *Sow Discord*, *Strife*, or *Contention*.]

8. Because of our Solemnly Declaring to the King and Parliament, *That we believe the Holy Scriptures, of the Old and New Testament, were given forth by Divine Inspiration.* And they have accepted this our Declaration, (and Legally made it a Condition of our Liberty) *Bugg* passeth this Judgment on us, the said People, *viz.*, *The more shame for*

you

you to be so Deceitful, to give in a Testimony so contrary to your Belief: And that the *Quakers Pretending to the Parliament they believed them* (namely, the Holy Scriptures) *to be given forth by Divine Inspiration, was to serve a Turn*, New *Rome* Arraigned, p. 40, 42.

Remark. Herein *Bugg* hath not only most grossly Belied our Belief for the Holy Scriptures, but also Contradicted the Parliaments Charitable Acceptance and Belief of our Testimony therein. What Insolency, and Audacious Attempt is this? Dost thou approve or disallow hereof?

Bugg also very unjustly accuseth the *Quakers*, that they Revile Christ's Ministers, Undervalue * his Death and Sufferings, *Condemn* his Laws, *Despise* his Ordinances; [all which is Expressly contrary to our Principles, and how proves he those to be Christs Ministers, whom our Friends have Testified against, *viz.* The Covetous Cruel Persecutors] Here he Imposeth and shamefully begs the Question.

* *Converted Quaker*, p. 8.

10. Moreover he Treats the said People with these Characters, *Black-Guard of Lyers, Horrible Blasphemers, Impudent Impostors, Cowards, Cunning Sophisters, Juglings Legerdemain, Great Deceivers, Horrible Blasphemers, Wretched Impostors. That surely* Simon Magus *never exceeded*

New Rome *Unmask'd*, p. 58. *Converted Quaker*, p. 8. *New* Rome *Arraigned*, p. 21, 15, 18, 47

these

these Impostors, Acts 8. With much more such like Outragious Railery and Defaming Treatment (too tedious here to recite,) being far Louder in Clamours than Proof; Barking loud at a Distance, * but fearful fairly to Ingage.

Canes Timidi vehementius Latrant.

NOW, Friend *Smithies*, seeing thou hast refused to Personate thy Convert *F. Bugg*, or to be his Advocate, or Vindicate him in his Charges and Books against the People called *Quakers*, as I Proposed to thee, and Offered thee a Meeting for that End, I desire to know of thee, If thou wilt please to give a Check to him, and put a Stop to his defaming the People called *Quakers* in Print, or if he refuseth thy Advice thereunto: If thou wilt give publick Testimony against him, by disowning his perverse Work, and tell the World he is Heady and Wilful, and no real Convert, If neither it will Reflect upon thee. Note, *But to this Enquiry or Letter, I never received Answer from* William Smithies as yet. I Hear he is again Printing against us (supposed as one *Bent* in his Malice to Scandalize us) which we resolve, with God's Help, not not to lye under; for we are assured, he has wickedly Wronged and Misrepresented our Christian Religion and Principles, and Shamefully and Undeservedly Scandalized particular Persons, both Living and Dead, and an Innocent People also; As we hope in

in Christ ever to approve our selves, both in in the sight of God and Men, with due Honour to Jesus Christ in all his Works and Sufferings, and tender Respect to the Holy Scriptures: As by the Harmony and Concurrence of our Ancient Friends Testimonies is publickly Demonstrated, and we can make appear contrary to thy Converts Unjust Pretences and Misrepresentations; and therefore if thou dost not put a stop to his Mischevious Attempts, which severely Affects both our Christian and Civil Reputations, in Rendring us both *Blasphemous Impostors, and Perjured Persons*; his Malicious Mischievous Work will Affect thee, and some others, who have Abetted him, and the Cry will be loud, and ascend higher than to thy self: I hope thou wilt Charitably accept this *Information* and *Advertisement*, and prudently Consider, and make Use of the same.

FROM thy Friend and Well-wisher,

London, the 1st of the 1st Mouth, 169¼.

Geo. Whitehead.

Expecting shortly thy Ingenuous Answer, &c.

But no Answer yet.

CHAP.

CHAP. II.

A Copy of a Letter to Isaac Archer, *Vicar of* Milden-Hall, Suffolk.

London the 2*d* of the 1*st* Month, 169$\frac{3}{4}$.

Friend, *Isaac Archer*.

I Desire thee Charitably to accept these Lines, and prudently to Consider them, for the Truth's Sake, as also for thy own Reputation. I remembering how Officious thou wast, in Accompanying and Abetting thy Follower and Disciple *F. Bugg*, in the publick Disturbance he made of our Friends Meeting at *Milden-Hall*, the 30*th* of the 2*d* Month, called *April*, 1691. Contrary to the Intent of the present Government, and of the Law of our Liberty in the peaceable Exercise of our Religious Worship toward Almighty God; and how thou, with him, then Deemed our said Meeting an unlawful Conventicle (because our Friends there had omitted a Circumstance of Law, in not entring that Meeting-House upon Record, as the Law directs) which did not bespeak

a Charitable Disposition on thy part towards us: And also how thou hast Gratified, Encouraged and Abetted the said *F. Bugg* (if he writes true of thee) by giving thy *Approbation* for his Abusive Book, Which (he saith) he hath recited only an Abridgment thereof (in his most Scandalous Book, Stiled, *New* Rome *Arraigned*) as followeth, viz. 'I do own the Substance of this Book, 'as a *Defence* of those Eternal Truths, by 'which, I hope for Salvation, and which 'are as a Comfort to me in my Pilgrimage; 'Peace be to those that own them; and 'the Lord open the Eyes of them that deny 'them, *Isaac Archer*.

Now, thou having thus far Countenanced *F. Bugg*, and approved of his Writing against us, as a People (who are commonly called *Quakers*) Please to Consider how far his Injurious Work of Envy and Contention against us; and the Consequences of it may Affect thy Self and thy *Reputation*. And therefore, for thy *Information* and *Caution*, I hereby give thee a short Recital of some of *F. Bugg*'s Notoriously False Charges against the said People, called *Quakers*, where he chargeth them,

1. With denying Jesus of *Nazareth*.
2. Contempt of Holy Scriptures.
3. Calling us Perjured Persons for our Negative Testimony against his so charging us; and thereupon acting his Mock Trial, forging our Answers, and Erecting the

form of a Pillory, and therein Scandalizing divers Citizens and Tradesmen in and about *London*, as Perjured Persons (tho' Persons of good Repute and Credit, better than himself) thereby Affecting not only their Christian, but Civil Reputations.

4. Contempt of Governours, and being against Magistracy in Principles, he also Charges upon the said People, giving them these Characters, *viz. New* Rome, Rome's *Sister*, the *Papists* their *Brethren, and that they follow the Steps of the Jesuits.*

5. Terming one of their approved Ministers, *one of her chief Cardinals* (i. e. New *Rome*'s.)

6. Our Declaration to the King and Parliament, *for the Holy Scriptures being given by Divine Inspiration, he renders Deceitful and Contrary to our Belief, and to serve a Turn.*

7. He Accuses the said People, with reviling Christ's Ministers, undervaluing Christ's Death & Sufferings [all which is expresly contrary to the said People's Faith and Principles.]

Added *and Contemning* his *Magistrates.*

8. Terming the said people, *Black-Guard of Lyers, Impudent Impostors, Cowards, Horrible Blasphemers, Wretched Impostors, and such as* Simon Magus *never exceeded, cum multis aliis*, &c. With many more such like gross Calumnies and Railleries are *Bugg*'s Malicious Books stuft with; all to render us Odious and Obnoxious in the Eye of the Government and Nation, for which the Righteous

Righteous God will Judge him and his Abettors, for such his Intolerable and Mischievous Attempts.

Please to observe, that tho' *F. Bugg* by his *Partial Picking Words* and Broken Sentences out of some Ancient Books of *George Fox*, *Edward Burrough*'s and *Isaac Penington*'s, he would seem thereby to Colour such his false and erroneous Charges before cited, and Fallaciously cast them on a whole Body of People; yet the same Books of theirs in other *Passages* explanatory and more plain, do clear them and their Principles, as to their sincerely owning Jesus of *Nazareth*, highly Esteeming the Holy Scriptures, truly owning Magistracy; and so far from Popery as that they were in their Day true Witnesses against it, and against all Idolatry and Superstition, and that our Declaration to the King and Parliament, for *the Holy Scriptures being given by Divine Inspiration*, was sincere on our parts; and, in the sight of God, according to our Belief and Principle, as by many of our Books and Testimonies is Evinced; as also that we highly Esteem and Value Christ's Death, Sufferings, and Sacrifice for the Reconciliation of Mankind unto God; as by the Harmony and Concurrence of our publick Testimonies and solemn *Confessions* (which have been Extant for many Years) is clearly and fully Demonstrated, whatever *F. Bugg* and his Abettors have Maliciously Suggested to the contra-

ry against us, whose work of deadly Malice and Persecution therein does not only affect our *Christian* and *Civil* Reputation, but the Civil Government, under which we Live (and with true Gratitude) enjoy our present Liberty in the Exercise of our tender Consciences towards Almighty God, in point of Worship: For,

1. *Bugg*'s Rendering our said Declaration to the King and Parliament (for the Divine Authority of the Holy Scripture) *deceitful on our parts.* This is to go about to Invalidate and Destroy a Principal Condition of our Present Liberty, and to confront the Government's acceptance of our said Declaration.

2. *Bugg*'s Unjustly and Maliciously Representing the said People, called *Quakers*, under these Black and Odious Characters, of *New* Rome, Rome's *Sister*, *and as Brethren to the Papists, following the Steps of Jesuits*, &c. And Consequently no better nor other than *Papists*. Whereupon I ask thee these Questions, *viz.*

1. Does not this greatly tend to gratifie the Popish Intereſt (by his thus Magnifying of it, far bigger than 'tis) and to lessen and injure the Protestant Intereſt, and consequently to Contradict the Government, which has been pleased Legally to Recognize us as Dissenting Protestants.

Q. 2. What Ingenuity, Honesty, or Prudence hath *Bugg*, or you his Abettors, shewn in

in thus Repreſenting ſuch a Body of Proteſtant Subjects, as being *Papiſts?*

Q. 3. What Regard or Reſpect to the preſent Government have you therein Manifeſted?

Q. 4. What *Care* of the Proteſtant Religion or Intereſt therein, has appeared on your parts?

Q. 5. And what Reputation, Credit, or Honour to thee will thy Approbation of *Bugg*'s writing againſt us be; when further Expoſed, to be taken Cognizance of by Perſons under higher Circumſtances than thy ſelf, or thy Agent?

Q. 6. Whether *Bugg*'s Contradicting the Government's Recognizing us by Law, as *Diſſenting Proteſtants*, by his defaming us as *Papiſts*, &c. be not *Seditious* in the Nature and Tendency thereof, as tending to ſtir up Strife and Variance amongſt Proteſtant Subjects, and conſequently to divide and weaken the Intereſt of both King and People?

Q. 7. Concerning *Bugg*'s Aſſuming a Power as a Judge, and in his own Name to Try, Examine, Sentence, and Condemn Citizens and Tradeſmen, *&c.* as *Perjured Perſons to the Pillory*; and that in their Abſence too, and ſome of them Perſons he never knew; and, in his Mock Tryal, Forging, falſe Anſwers in the ſame Perſons Names, and then Erecting the Form of a Pillory, with Twelve Effigies in it to Ridecule the

Persons thus Condemned and Scandalized by him, and the word [*Perjury*] set over them in the Middle.

Now we Query of thee, and others his Approvers, whether such his Proceeding be Warrantable, either by the Law of God or Man?

Q. 8. Whether it will be for the Honour of your Church and Clergy, for thy self or any of you, to Encourage such a Malicious Agent in his Scribling for you, to abuse an Innocent People?

Q. 9. And seeing *F. Bugg* has thy Approbation? I ask thee, If thou Approvest of this his Doctrine, *viz. It was not Jesus Christ for whom the Body was Prepared, It was not Jesus Christ that came in the Flesh; but the Word? New* Rome *Arraigned, Apol. Introduction*, p. 3.

'Tis not unknown to many Witnesses here, how earnestly and fairly I have Endeavoured, and made divers Overtures for a Meeting in this City with *F. Bugg*, with others of my Friends (whom he hath Scandalized with his Pillory, as aforesaid, as Perjured Persons) even since his last coming to *London*, and that before a few Disinterested Persons, and we followed him with divers Letters and Challenges for a Dispute, and for Satisfaction for the Injury he has done us by notorious Scandal and Defamation; and the more, because he pretended *he came 60 Miles to* London *to accept of my Printed Chal-*

lang

leng, and had waited for an Engagement (ashe alledged) *near Three Weeks*, Yet for all this, when closely put to it, he shifted and protracted time, with his Variety of Dilatory Terms, one while to refer Matters in Controversie to Ministers of Different Perswasions, to be left to their Decision, which was to Impose an Implicit Faith upon us, by giving away our own aforehand; another while he was for Preingaging us to Subscriptions. For Conditional Retractions (which shewed his Impertinent Triffling) another while, for meeting and debating Matters before Disinterested Persons, which last we did not Refuse, but endeavoured to fix him thereupon and gave him Liberty to choose Three or Four Persons to be his Advocates, who he pleased, and we Appointed a convenient time and place in *London* for such a Meeting, and gave him Challenge, and two Days Notice thereof aforehand, where divers of us, with several Disinterested Persons for Witnesses, met and waited several Hours: Yet *F. Bugg* came not, for all his Boasting aforehand, so that his shameful Shifting and Evasion, both then, and before, was Notorious; and we expect no fair Dealing, Satisfaction or Right from him, but Malicious Scribling, which, we are Satisfied, no Ingenious Impartial Men will give Credit to; however I thought meet to give thee notice of his Malicious Work.

Quakers Vindication, p. 4.

1. Be-

1. Because he is one of thy Flock.

2. Because thou hast Apparently Abetted him in his Persecuting and Disturbing our Meeting at *Milden-Hall*, as aforesaid.

3. Because thou hast given him thy Approbation of his writing against us, of which he has Recited an Abridgment in his most Scandalous Book, *New* Rome *Arraigned, Epistle to Ber.* p. 12. Being on the Back-side of his Pillory.

4. Because *F. Bugg* pretends thou art not alone in thy Approbation, but another Divine of the Church of *England* has also written to him (*i. e.* in his Commendation) *as having done a most acceptable piece of Service to his Country, in Unvailing of the Falshoods, Errors and Hypocrisies of the* Quakers; and withal saith, he hath divers other Letters of the same Import, both from *Conforming* and *Nonconforming* Ministers.

Now these are to acquaint thee, That we knowing *F. Bugg*'s Gross Abuses and Scandals are in their own Nature Intollerable, and thou hast thus far concerned thy self in his Approbation, and we can have no reasonable Satisfaction from him. By all our fair and reasonable Endeavours we do not intend to lye under his foul Calumnies. But I am persuaded, the Cry will be yet louder, and the Complaint ascend higher against him and his Abettors therein, and am apt to think, it will affect thy self, and not tend to thy Honour or Reputation,

if

if thou doſt not put a ſpeedy ſtop to his Malicious Scribling and Printing againſt us, or at leaſt give publick Teſtimony (of thy diſlike) againſt him, if he refuſe to deſiſt, when Admoniſhed. Take this as my caution to thee; So I expect to hear from thee whether thou will make uſe of thy Intereſt and Endeavours to put a ſtop to his Malicious Proceedure, that we may not be further Perſecuted, Scandalized, and Rendred Obnoxious to the Government by this Scornful Malicious and Self-Contradictory Agent, whom the Juſt God will Reward according to his Works, with all his Approvers and Abettors,

From thy Friend and Well-wiſher,

Geo. Whitehead.

Thou mayeſt direct to me in Devonſhire-Street, *without* Biſhop's-gate, *London.*

CHAP.

CHAP. III.

Another to the said Isaac Archer.

London the 4*th* of the 2*d* Month, 1694.

Friend, *Isaac Archer.*

THine, Dated *March* 19. 1693. I have been so long prevented giving Answer to, besides what I desired by reason of other Concerns, thy Moderation therein I take well.

The Confessions I mentioned, Relating to our Christian Belief and Doctrine, are many, and of the same Import, which I cannot therefore send thee, being mostly Bound up with other Books, and hard to find by themselves, and therefore send thee the Incloſed containing our Confession to Jesus Christ and the Holy Scriptures; about which thy Friend *F. Bugg* has greatly Misrepresented the People called *Quakers. I Remember thou Advised him against making use of his Warrant after some Discourse, yet cannot wholly clear thee from taking part with him in this Disturbing our Meeting in* 1691. *By thy Accusing the same as being Unlawful, thy Approving his Book is Apparent.* In that Part of

of the Certificate, *he Recites, by owning the Substance thereof as a Defence of Eternal Truths*, which Implies our Offence against the same, according to his Misrepresentations; thou wisheſt our Wrangling at an end, and that thou couldeſt ſtop me too; I am wholly on the Defenſive Part for Truth, and an Innocent People againſt that Wrangler *F. Bugg*. Stop him, and our Controverſie Ceaſeth, ſeeing thou mayeſt Diſwade him from Writing againſt us; for his Writing bitter Calumnies will not be any Credit to thee, or others his Approvers or Abettors. 'Tis true, *Jeſus Chriſt* is the Name of a Mediator, and ſo given to him upon his Incarnation; howbeit as the Son of God, who is both the Saviour and the Anointed, was before; even before *Abraham* was, and was the Spiritual Rock that all *Iſrael* Drank of.

Thou Writes Moderately, in ſaying thou Believeſt we mean the ſame thing, but my Queſtion was Chiefly to thee about *F. Bugg*'s Doctrine, *viz. It was not Jeſus Chriſt for whom the Body was Prepared; It was not Jeſus Chriſt that came in the Fleſh.* This appears not Conſiſtent with the Apoſtles Doctrine, 1 *John* 4. 2, 3. I deſire thou mayeſt ſee all my Anſwers to *F. Bugg*, and particularly that one Sheet, Entitul'd, *A Charitable Eſſay*, &c. Though I Charitably think, as thou ſayeſt for ſome Reaſons,

ſons, thou may'ſt Diſſwade *F. Bugg* from Writing, yet he has Divulged another Book, Stiled *Quakeriſm*, &c. Which is as bad as the reſt. But I excuſe thee in my Anſwers for not preventing its Publication, becauſe I ſuppoſe his was in the Preſs before mine came to thee,

From thy Friend and Well-wiſher,

Geo. Whitehead.

CHAP.

CHAP. IV.

A Sober Expoſtulation with certain Perſons of the Clergy, againſt their pretended Convert Francis Bugg his repeated Groſs Abuſe of the People called Quakers.

Vill. Smithies. } You are Perſons concerned in
Iſaac Archer. } this Expoſtulation, and to whom 'tis particularly (and in the firſt place) applied, for theſe Reaſons.

1. BEcauſe of the Notice and Advertiſements already given you, againſt our Convert or Proſelyte *Frances Bugg*'s groſs Abuſes and Miſrepreſentations of the people called *Quakers*.

2. Becauſe, of the Approbations or Encouragement given him therein by ſome of you, eſpecially by *Iſaac Archer* and others.

3. Becauſe, ſince Advertiſements given you thereof, he the ſaid *F. Bugg*, has proceeded, not only to divulge a Second Edition of his Defaming and Scandelous Book, Stiled, *New* Rome *Arraigned*; but alſo, in his

Additions annexed thereunto, he does Scornfully Insult and Boast of your Approbation.

4. You being Previously so plainly Advertised of his Abuse, and not Reformed, having been Encouraged by you, 'tis thought but Just and Reasonable it should be thus Publickly Manifest who are his Approvers and Encouragers therein; and for your farther Trial, whether you'll yet acquit and clear your selves of his Contentious Work of Envy and Persecution.

Now, you may Remember how that, in my Letters to you, I gave you Information and Caution of your Approved Convert *F. Bugg* his Notorious False Charges and Gross Calumnies against the People called *Quakers*, some whereof I again Recite to you, as followeth.

1. He Chargeth them, *With denying Jesus of* Nazareth.

2. *Contempt of Holy Scripture.*

3. *Calling us Perjured Persons*, for our Negative Testimony against his so Charging us: And thereupon Forging his Mock-Trial and Answers in our Names, with the Form of a Pillory, and therein Scandalizing divers Citizens and Tradesmen in and about *London*, as *Perjured* Persons (tho' Persons of good Repute and Credit) thereby affecting, not only their Christian, but Civil Reputation.

4. *Contempt of Governors, and being against Magistracy in Principles*, he also Charges upon

on the said People; giving them these Characters, *viz.*

New Rome, Rome's *Sister, the Papists their Brethren, and Followers of the Steps of the Jesuits.*

5. Terming one of their Approved Ministers, *her Chief Cardinal* (i. e. *New* Rome's.)

6. Our Declaration to the King and Parliament, for the Holy Scriptures being given by Divine Inspiration, he Renders *Deceitful and Contrary to our Belief, and to serve a Turn.*

7. He Accuseth the said People, *with Reviling Christ's Ministers, and Contemning his Magistrates, Undervaluing Christ's Death and Sufferings.* [All which are Expresly contrary to our Faith and Principles.]

8. Terming us (the said People) *Black Guard of Lyers, Impudent Impostors, Cowards, Horrible Blasphemers, Wretched Impostors,* and such as *SIMON MAGUS never exceeded, Cum multis aliis.*

With many more such like Gross Calumnies and Rayleries, which *Bugg*'s Malicious Books are stuff'd withal, to Render us Odious and Obnoxious in the Eye of the Government and Nation; for which the Righteous God will Judge him and his Abettors, for such his Intollerable and Mischieveous Attempts.

And as to our said *DECLARATION* to the King and Parliament, *For the Holy Scrip-*

tures being given by Divine Inſpiration, It was, and is ſincere on our parts, and in the ſight of God, according to our Belief and Principle, as by many of our Books and Publick Teſtimonies is clearly Evinced; as alſo that we highly Eſteem and Value Chriſt's Death, Sufferings and Sacrifice for the Reconciliation of Mankind unto God; as by the Harmony and Concurrence of our Publick Teſtimonies and Solemn Confeſſions is clearly and fully Demonſtrated, whatever *F. Bugg*, and his Abettors have Suggeſted to the Contrary againſt us.

As to *F. Bugg*'s Rendering our ſaid Declaration and Teſtimony (*for the Divine Authority of the Holy Scriptures*) *DECEITFUL on our Parts*; *New Rome* Arraigned, p. 40, and 42. This is to Endeavour to Invalidate and Deſtroy a Principal Condition of our preſent Liberty: And is it not to Confront the Government's Acceptance of our ſaid Declaration alſo?

Now, *Iſaac Archer*, thou mayeſt Remember that, in my Letter to thee, upon *F. Bugg*'s Unjuſtly and Maliciouſly Repreſenting the ſaid People called *Quakers*, under thoſe Black and Offenſive Characters of *New* Rome, Rome's *Siſter*, *and* as *Brethren to the Papiſts*, &c. Conſequently no better nor other than *Papiſts*, I asked thee theſe, with ſome other Queſtions.

Q. 1. Does not this greatly tend to Gratifie the Popiſh Intereſt, and to Leſſen and

Injure

Injure the Protestants, and Consequently to Contradict the Government's Legally Recognizing us to be *Dissenting Protestants?*

2. What Ingenuity or Prudence hath *Bugg*, or his Abettors shewn in thus Representing such a Body (of Protestant Subjects) as being *Papists?*

3. What Regard or Respect to the present Government, or Care of the Protestant Religion, have you (his Approvers) therein Manifested on your Parts?

4. And what Reputation, Credit or Honour to thee (*Isaac Archer*) will thy Approbation of *F. Bugg*'s thus Writing against us be, when further Exposed to be taken Cognizance of, *&c.*

5. Whether his Contradicting the Government's Recognizing us by Law as *Dissenting Protestants*, by his Defaming us as Papists, *&c.* Be not Seditious in the Nature and Tendency thereof, as tending to sow and stir up Strife and Variance amongst Protestant Subjects, *&c.*

6. Concerning *Bugg*'s Assuming a Power as a Judge, and in his own Name to Try, Examine, Sentence, and Condemn Citizens and Tradesmen, *&c.* (who are the King's Subjects) as *Perjured Persons* and to the *Pillory*, and that in their Absence too, and some of them Persons he never knew, as he has since declared, and in his Mock-Trial, Forging False Answers in the same Person's Names, and then Erecting the

Form of a Pillory, with Twelve Pictures, and the first Letters of the Names of the Persons (thus Condemned and Scandalized by him) and the Word [*Perjury*] set over them, to Ridecule them with such Grosi Forgery.

Now we Query of you, his Approvers, whether such his Proceedings be Warrantable, either by the Law of God or Man?

With several more Queries and Matters to thee (*Isaac Archer*) in my Letters Relating to *F. Bugg*'s Abuse, and my large and Friendly Letters also to the said *W. Smithies*, containing much in Substance of the same Matters, which yet remain unanswered by you, or either of you, save only a few Lines I had from thee *Isaac Archer*, which is not an Answer to the Queries, neither does it yet appear that you have given him any Real or Effectual Check to stop his Abuse and Calumnies, as you were Cautioned; but rather he has persisted therein; and Boasts of your *Approbations* as followeth.

F. Bugg Proceeds (in his Preface) p. 3. thus, *viz. Poor Proud Man* (*i. e.* G. Whitehead) *I say this Considered, I shall allow Mr.* Archer *Room for his whole Approbation, and Recite the Substance of two or three Letters from some other Clergymen, and the Request of three others, besides an Independant Preacher, that so he* (G. W.) *may see that both Conforming and Nonconforming Ministers are not ashamed to appear in Favour of what I Write; nor a-*

fraid

fraid of G. Whitehead, *who acts more like a Lord Chief Justice, than an Humble* Quaker.

Answ. 1. If you, his Approvers, are not ashamed so to appear in his Favours, you may be: I persume you have given your Approbations too Early, before you could have or see our Answers: And I Question whether either you Conforming, or Nonconforming Ministers (who have been so early in your Approbations for *F. Bugg*) have ever yet seriously Perused our Answers and Confutations of his Notorious Lyes and Calumnies against us, but have rather brought your selves under great Blemish and Guilt by such your Approbations; and I must tell you, it was a very Unadvised and Indiscreet Act in you to be so Forward and Early in your Approbations and Judgments for *F. Bugg*'s Books against the *Quakers*, without hearing both Parties Fully and Impartially; such *Percipitancy* and *Injustice* will never Redound to your Honour or Reputation, who are the Clergymen and Ministers (Conforming or Nonconforming) who have shewn your Favours and Approbations of this pretended Convert, for much Boasted of by him.

His Parish Minister's Approbation, which he chiefly Boasts of, thus Stiled and Cited, viz.

May

Mr. Archer, *Minister of* Milden-Hall *in* Suffolk, *the Town where I Dwell, his Approbation*, &c.

'As there is Joy in Heaven over a Sinner Converted to God as to his Morals, 'so when the Erroneous turn to the true 'God as to his Intellectuals, Truth and 'Goodness, being his Infinite Attributes, 'the Shadow of them (for in the Creature 'they are no better) are Equally Pleasing 'to their Author. Hence I may shew my '*Joy*, in that my Neighbour *Bugg* is returned from his Errors (not as to his Life, 'for he was Sober ever since I knew him) 'but as to his Judgment, as a Sign of which 'he has Laboured to bring over his *Seduced* '*Brethren*; which, would they Read his 'Books, might be done: But I fear most 'of them are of the Mind of one of them 'that told me, *Thou mayest out Argue me, but shall not Perswade me*, However I do 'own the Substance of this Book, i. e. *the* 'first Impression, *as a Defence of those Eternal* 'Truths by which *I hope for Salvation*, 'and which are a Comfort to me in my 'Pilgrimage, Peace be to those that own 'them, and the Lord open the Eyes of such 'as deny them.

Isaac Archer.

By this, the Reader may see what a Great and Eminent Convert *F. Bugg* is here Rendred, and what Joy his now Teacher shews in his Conversion, and by such his Approbation of *F. Bugg*'s Work (*as a Defence of the Eternal Saving Truths*) and his *Judgment* against the Quakers, as his *Seduced Brethren*, he has joyned Issue with him therein against us; but herein we deny their Judgment, *i. e.* the Judgment and Condemnation of both Priest and Proselyte, it being without Proof or Conviction. *Isaac Archer* thou wast too forward in this Point, thou hast given Approbation and Judgment for *F. Bugg*'s Book, (it seems on its first Impression) and against us, before thou could'st have our Answers, or Impartially hear both Parties. Is this thy Justice or Judicial Way of Proceedure? And dost thou think such Malicious Work, as thy Disciple *F. Bugg*'s, will Convince us of Error (if mistaken) or bring Honour to thee, or Credit to thy Cause? Surely thou art Accountable to the Just God for thy Encouraging *F. Bugg* in his Unjust Attempts; who when he has Recited thy Approbation, then falls to Boasting Railing, falsly and grosly Reviling, (instead of better Argument) according to his wonted Course since he became your Convert pretended, *viz. Come* G. W. (quoth he) *I have found room to Recite my Teacher* Verbatim; *but I want both time and room to draw the Exact Picture of* G. W. *who, for Audacious-*

dacious Insolency, Pride and Conceit, for Scorn, Contempt and Envy, for Defaming, Glossing, Perverting and Subtilty, for denying what you know to be true, and affirming what you know to be false; I say, to set forth your Exact Picture in these and other the like Crafty Jugglings, and Legerdemain, &c. it would require a Volumn.

Behold, your Convert's Treatment! Many such Storms of Raillery he Appears in in his Books and Pamphlets (instead of Sober or Sound Argument) wherein, as I know in my own Conscience, he has falsly Aspersed me: Being also known to be a Person of better Fame than he Represents me, so no Ingenuous or Impartial Men will take his Calumnies upon trust against me or my Friends; but such as are so Enviously Credulous as to give away their Common Sence and Reason to believe his Reproachful Lyes, and so joyn Issue with him in his False Judgment against the Innocent. But he proceeds on with the Approbation given for him, *viz.*

A Letter from Dr. Burrell.

SIR,

'I heartily Congratulate your Return
'to our Church, which doubtless is the most
'Eminent for Doctrine, Worship and Dis-
'cipline, amongst all the Reformed Churches
'in the World; I cannot but highly Com-
mend

'mend *your Pious Endeavours* for this End, of 'which I have received an Account from 'Mr. *Gearing*, a *London* Miniſter; I ſhall 'much Rejoyce in your ſucceſs herein, in 'order to undeceive them, *Poor Seduced* 'People; having therein Diſplayed many of 'the *Intreigues* of their Leaders.

Your Real Friend *Nath. Burrell.*

Obſerve here how far theſe Clergymen have Entituled themſelves to *F. Bugg*'s Work againſt the People called *Quakers*; taking what he Writes for granted; as *Pious Endeavours*, (how Malicious ſoever) without Regard to our Anſwers, which evidently Detect and Refute his Impiety and Malice in his Frequently and Unjuſtly Aſperſing us as a People: Yet if this Doctor would but be ſo Impartial as ſeriouſly to Peruſe our Anſwers, he would ſee cauſe to be aſhamed of his high Congratulation and Commendation of the pretended *Pious Endeavours* which he ſo Affectionatly has aſcribed to *F. Bugg*, and to Retract the ſame, if he be not wronged in the Citation aforeſaid.

A Letter from another Divine (ſo Stiled by F. Bugg.)

'As nothing is more pleaſing to the Eyes 'than *Light*, ſo nothing is more grateful to 'the Underſtanding than the Diſcovery of 'Truth;

"Truth; in which Respect you have cer-
"tainly done A MOST ACCEPTABLE
"*Piece of Service* to your Country, in Un-
"vailing of the *Falshoods, Errors and Hypo-*
"*crisies of the* Quakers, both because the
"Knowledge of the Truth is Delectable,
"and also because *Men* being thereby fore-
"warned of the Dangers of their *Hypocri-*
"*tical Insinuations* and Pretentions might else
"have drawn them into, may be Enabled
"to avoid the *Mischiefs* thereof; for which
"I think my self Obliged to return you my
"*Thanks*, I having received a particular Ad-
"vantage by your *Discoveries*. But seeing,
"by your Pains, it plainly appears, that
"you aim at the *Advantage of Mankind*,
"which is both the Duty and *Honour* of all
"Men; I am thereby Encouraged to begg
"the favour of a little further Information.

John Milmt.

Observe, This pretended Divine seems dipt into *F. Bagg*'s Spirit of Envy; thus to Condemn a People (*i. e.* the *Quakers*) upon trust, without taking notice of their Defence. 1*st*, He Cries up *F. Bugg*, not only as a *great Discoverer of Truth*; but, in the Superlative Degree, as having therein done A MOST ACCEPTABLE *Piece of Service to his Country*. 2*dly*, Then without Proof he Cries down the *Quakers*, Charging them with *Falshoods*, *Errors*, *Hypocrisies*, *Hypocri-*
tical

tical Insinuations, &c. By all which he has as highly Espoused *Bugg's* Cause, and shewn as much Envy as any that have taken his part; and deserves as much to be charged with his Abuses and Calumnies against the People called Quakers, seeing he so Frankly takes *F. Bugg*'s Bitter and False Invectives against us to be such a real Discovery of Truth, and so Obligingly returns him his *Thanks* for the same; whereupon *F. Bugg* seems greatly Elevated, and highly Cracks, Boasts and Vapours on this wise, *viz.*

Come, Imperious George, *that you may see to your Grief, that the Publick Ministry, both Conforming and Nonconforming, are not afraid of your Threats and Menacings to stand by me in what is Right*, &c. Preface, p. 5.

Q. 1. But did you the Ministers, that have thus Approved and Encouraged *F. Bugg* in his Work of Envy, give him order or leave thus to Expose your Approbation and Names in Print?

Q. 2. I desire to know of you, if you'll stand by, and vindicate his Books and Charges therein against the People called *Quakers*, both as to Matters of Doctrines, and Matters of Fact?

Q. 3. I desire to know of you, if you Approve of *Bugg*'s thus Bragging and Boasting of your Approbations in Print?

Q. 4. And whether you did see, and seriously peruse our Answers (or any of them) to *F. Bugg*, before you gave him your Ap-

bations, or returned your Congratulations before Cited.

In his Postscript he also Scoffs, Boasts, and Insults, telling me, *How smooth I appear in my Letters to his Mr.* Smithies *and Mr.* Archer (whereupon he says, *viz.*) *Methinks I hear you say, Good Gentlemen be so kind to us, the Distressed and Perplexed* Quakers, *as to stop* F. Bugg *from Writing against our Errors*, &c.

But he never heard me thus Flatter or Complain in's Days; tho' I did write to those two Clergymen, as before, to shew them some of his foul Abuses and Calumnies, that they might have Corrected or Stopt him, if they would have been so Just; but instead thereof, concerning them of the Clergy of *England*, he tells me, Postscript, *viz. As they never put me upon Writing against you, so I can assure you they are far enough from stopping me; therefore you must get other Advocates than such who have given me thanks for my Labour and Service done to the Christian Religion and Protestant Profession:*

Now, come *Isaac Archer*, *William Smithies*, *Nath. Burrell*, *Gearing* and *Jo. Milne*, What say you? You may see how *F. Bugg* Boasts *of your Thanks* for his Labour: But what Service can you think he has done, either to the Christian Religion, or to the Protestant Profession, by falsly Asperſing a Protestant People and Society, as *Papists*, *New* Rome? I hope you'll see cause to Retract such

Thanks,

Thanks, *Congratulations* and *Commendations* of your pretended *Convert*'s Work of Envy, Falſhood and Perſecution, as 'tis abundantly proved in our Anſwers; particularly, 1*ſt*, In that Entituled, *Innocency Triumphant over Inſolency and Outrage of a Self-Condemned Apoſtate*. 2. In that Entituled, *The Counterfeit Convert*. 3. In that Entituled, *The Quakers Vindication againſt* Bugg's *Calumnies*: With divers others never anſwered by him.

He now tells me, *That neither did Col.* Goldwell *ever Reprove him, but always Approved of the Subſtance of what he wrote, and approved of his delivering the Sheet to the Parliament*, &c.

I am ſure (with others) Col. *Goldwell* told ſeveral of us the Contrary, namely, 'That when three of us ſhewed him the In-'jury *Bugg* had done him (*i. e.* by dedica-'ting his Scandalous Books to him, in hopes 'of his Patronage) he, the ſaid Col. *Gold-'well*, ſignified to us, that he was not made 'privy to his Dedication, for he knew not 'of it before it came forth, and had ſhew-'ed his diſlike thereof, as is more fully re-'lated in my Anſwer, *Innocency Triumphant*, p. 67, 68, 69, 70.

Now for *F. Bugg* Contrarywiſe to Alledge that Col. *Goldwell did never reprove him but always approved of the Subſtance of what he Wrote*, &c. This is not only to Contradict the ſaid Col. in what he Poſſitively

told *William Mead*, *G. Latye*, and my self; but further, to add to his Disrepute and Disparagement, as an Approver of such Scandalous Pamphlets as those of *Bugg*'s, particularly that of his *New Rome Arraigned*, with his Gross and Scandalous Mock-Trial, Sentence of *Perjury* and *Pillory* against divers Persons of good Repute, both Citizens and others; but whether Col. *Goldwell* be to be Credited in his own Vindication of his *dislike*, *and severe advertisement* (as he told us) against what *F. B.* wrote; or *F. B.* in saying, he *never did reprove him, but always approved thereof*, I say, which of them to Credit, in such Contradiction, the Reader is left free to his own choice, as may appear most probable to him, the one being a Member of Parliament (whose Reputation was the more concerned) and the other proved an Envious, Self condemned, *Grievous Reviler and Blackslider*, and *Abusive Scribler*, against an Innocent People, after owned by him, and conversant among them, for above 25 Years, 'as *the People of* 'God, *and their Principle, Doctrine*, and *Mi*-'*nistry*, as *being a Dispensation of the Love of* 'God *to Mankind*, *and that God blessed their* '(*i. e.* the Quakers) *Meetings with the Com*-'*fortable Enjoyment of his Presence for many* 'Years, as *F. B.* has more fully declared for us in his Book stiled, *The Quakers Detected*, Printed 1686. Two Years after he had

had left our Communion, and turned to the Church of *England*.

F. B. his Title of *New Rome*, &c.] is a refuted Calumny unjuſtly caſt upon the Proteſtant Subjects called Quakers.

Foxonian Quakers] is a ſcornful Nickname, and no ſuch diſtinction own'd by the ſaid People.

His Charges of *dangerous Errors, and pernicious Principles, tending to Overthrow the Chriſtian Faith, to obſtruct the* Jews *Converſion, to encourage* MAHOMETISM, *and to pervert the right way of the Lord*; are alſo Perverſe and Lying Aſperſions and Calumnies, which neither are, nor can be proved by him, or you, his Abettors, againſt the ſaid People, on due Examination; beſides his dubious Queſtion on his own Charge, renders him the more uncertain and queſtionable therein, by his thereupon ſaying, viz. *Which whether ſo or no, deſerves the Examination and Conſideration of the Chriſtian Miniſtry of all Proteſtant Churches*, ſo ſhort and dubious is he in his own Examination and Conſideration; tho' very loud, clamorous and poſitive in his Charges, wherein he does (it ſeems) but make work for others, which he is never able to perform himſelf, nor his Abettors.

Tending to Encourage Mahometiſm] is a new, as well as undue Charge; what's his pretended Reaſon or Proof for the ſame? In his Preface to the Reader, p. 2.

His ſuppoſing, *That they do not believe Chriſt to be diſtinct from the Saints, or from his Body the Church,* (which he is Head of) herein is a miſtake, yet this can be no proof of his Charges, if by *diſtinct from them,* be meant *ſeparate* from them, as may be rationally ſuppoſed; for Chriſt and his Saints, as to their Beings, are diſtinct, and not confounded, yet not divided nor ſeparated from each other in Spirit.

That they do not Pray in the Name of Jeſus to God the Father, thereby to own his Mediatorſhip] is a notorious (and publickly known) *Lie,* as Thouſands can Teſtifie, conſequently far from proving his ſaid Charges.

Nor make Confeſſion of Sin to God in Prayer, nor beg Pardon for the ſame] are alſo two notorious Falſhoods, knowing that many who frequent our Meetings, have great need of both ſincere Confeſſion, Repentance, and Pardon of Sin, for Chriſt's ſake, and their own poor Souls.

But look at Chriſt within, the Light within, his Interceſſion within] and ſo did all true Chriſtian Believers, who knew the Myſtery of Chriſt in them, who believed and walked in his Light, and received *the Spirit of the Son of God into their Hearts, making Interceſſion, and crying,* Abba, *Father.*

We do not believe this to be any pernicious Principle, either tending to Overthrow the Chriſtian Faith, or to Encourage Mahometiſm. *His*

His Crucifixion within; is not this to insinuate, that they do not believe Christ Crucified without] which is a perverse and injurious Falshood implied against them, having often confessed Christ Crucified without on the Cross at *Jerusalem*, as the Scripture testifies: And if we should say, that *F. Bugg*, and such envious Apostates, do Spiritually Crucifie Christ afresh unto (and in) themselves, and put him to open shame, by maliciously Reproaching his Truth and People; this is not to deny his being Crucified without. I cannot see any *Mahometism* from thence justly Chargeable upon us.

Neither does his following Objection prove us guilty thereof, but himself very Ignorant of Christ and Christianity; *viz.*

Object. 'Yet they have among them many 'good Exhortations; and they own Christ 'to be the Word of God, the Power of 'God, the Wisdom of God, will not this 'do? Supposing they mean all to be with-'in; yea, Heaven and Hell, and all with-'in, *&c.* Unto which *F. B.* the Framer of the Objection has Cited this for Answer, *viz.*

'The *Mahometans* hold *Abraham* to be 'the Friend of God, and *Moses* the Messen-'ger of God, and Christ the Breath of God, 'and they Punish such as speak against 'Christ, whose Religion was not (say 'they)

'they) taken away, but mended by *Ma-*
'*homet*; *Heylins Cosmog.* Lib. 3. p. 104.
'And our Saviour is called in their Alcho-
'ran, *The Word*, *the Power*, *the Soul and*
'*Strength of God*, &c. Quoting the Lives of the Patriarchs, Printed 1694.

Answ. 1. The People called *Quakers* do utterly deny *Mahometism*: 'Tis not at all Concerned in their Principles or Religion, being Christian and wholly Opposite to the Adoration of that Impostor *Mahomet*. 2. They utterly deny that Christs Religion could be mended by *Mahomet* or any Man or Men else whatsoever. 3. But if the *Mahometans* hold *Abrham* to be the Friend of God, and *Moses* his *Messenger*, and Christ the *Breath*, the *Word*, the *Power*, the *Soul* and *Strength* of God, and *Quakers* hold the same; this can no more prove that their Principles and Doctrines tend to encourage *Mahometism*, than that the Holy Apostles Doctrine did so, for they held Christ to be *the Word of God*, John 1. 1 John 5. 7. Rev. 19. *The Power of God*, *and the Wisdom of God*, 1 Cor. 1. 24. Yea, *The Life*, *Strength*, *and Arm of God*, *and a Quickning Spirit also*, Isa. 53. 1 Cor. 15. Could this be to Encourage *Mahometism*? No sure, 'Twere Blasphemy to Assert it. The *Mahometans* hold many Truths out of the Law of *Moses*, corruptly mixt with their *Mahometan* Imposture, and so do many Idolaters, Apostates

ſtates and Antichriſts in *Chriſtendom*; does it follow, that becauſe the *Quakers* own thoſe Truths, that therefore they are either *Mahometans*, or *Idolators*, &c. 2. That's no good Conſequence, and but ill Argued, at this Rate *F. Bugg* may as well prove any true Chriſtian to be of any Religion; and himſelf alſo a groſs Impoſtor, becauſe he holds ſome Truths which groſs Impoſters, *&c.* hold.

Neither can he, *Mahometize* or Unchriſtian the *Quakers* by his Falſe Suppoſition *viz. If they do not come to this Reſult to own the ſame Jeſus that was Born of the Virgin, Crucified, Dead, Buried, Roſe again, and in the ſight of the* Galileans *Aſcended into Heaven.* Seeing we do Sincerely, and Frequently, and Publickly, own and confeſs the ſame Jeſus, both in Print and Publick Teſtimony, as Thouſands are Witneſſes, that we Confeſs *Jeſus Chriſt come in the Fleſh*, Born of the Virgin *Mary*; that he was the *Word* which took Fleſh, and Chriſt alſo a Spirit, even a *Quickning* Spirit, 1 John 1. 14. 1 Cor. 15. 45. But *F. Bugg* Falſly adds this more Poſitive Charge, *viz. And Publickly Condemn their Books, which Teach the Contrary*, Preface, p. 2.

And what's contrary, but *that the* Quakers *diſown the ſame Jeſus that was Born of the Virgin* Mary; which is a Notorious Falſhood and Calumny. And therefore I Challenge him, and you his Teachers, Abet-

tors,

tors and Congratulators, to produce those Books of the *Quakers* with the Pages and Words wherein the *same Jesus* is so disowned; otherwise, for shame Retract and Condemn this his Abuse and Calumnious Aspersion.

He further proceeds, in Justification of his most gross Forgery and Defamation against us, *viz.* *But they say I put up a Mock-Pillory; I Grant I did, and that to shew what they Actually deserved from their own Proposals to Authority*, Preface. p. 2.

Which *Mock-Pillory*, was the form of a Pillory, with Twelve Pictures standing with the first Letters of the Names of Certain Citizens of *London*, and other Persons of good Fame and Repute, with a Forged Mock-Trial, grossly to Defame and Scandalize them as *Perjured Persons*, (for denying *F. Bugg*'s False Charge) in the first Edition of his *New* Rome *Arraigned*: And now both his Mock-Trial and Mock-Pillory left out in his Second Edition: Yet thus Unjustly Justified therein, as *what the* Quakers *Actually Deserved*; Oh! Abominable Falshood, Insolence and Slander: But what has he Actually Deserved: Nevertheless, in Contradiction to this his False Plea, for his *Mock-Pillory*, his Friend and Advocate *Thomas Crisp*, in his *Counterfeit Discovered*, p. 2. saith (as he is informed) *That* F. Bugg *has acknowledged to* G. Whitehead, *&c. that he was sorry he had done it; and that*

that if it were to do again, he would not do it; (that is, set up his Feigned or Mock-Pillory.) But how does his Sorrow for it appear, when now he tells us, *'Twas to shew what they* (i. e. the Quakers) *Actually Deserved?* Where's then his Sorrow? What say you his Watchers? Was it a just Course to Convince us of Error that he took against us by his *Mock-Trial* and Scandalous *Mock-Pillory?* Pray Answer plainly; otherwise, if you do not yet stop his Current of Scandalizing and Defaming us, your Encouragement and Approbations already given him, will the more Affect you, and Render you the more Culpable of his gross Abuses, as partakers of his great Iniquity which will be no good Expedient to dignifie your Church, or promote your Interest or good Fame; I hope you'll yet Consider it.

And further, observe some of *F. Bugg*'s Additional Forgery against us, the said People, in his own Words, Preface, p. 3. viz. '*Methinks I hear them say, Come let* 'us say, he (i. e. F. Bugg) *is a Pestilent Fel-* 'low, *a Mover of Sedition, we must use all the* 'Arts *we have to stop him, for he seems to* 'follow *the Steps of* M. Luther, *that Apo-* 'state *Adversary of our dear Elder Sister, and* 'if *he goes on, he will so unvail us, that all* 'People *will know us and our Intreigues; come* 'let *us Bespatter him, and Cover him with some* 'Frightful *Beast's Skin; and then set our little* 'Currs *to Fait and Worry him, to Abuse and*

Bespatter

'*Beſpatter him in City and Country*, &c. '*This I have found true*: Thus far F. *Bugg*.

Obſerve here this Piece of Forgery and Romance to Beſpatter us, and Suggeſt Falſe Matters againſt us, which he never heard the *Quakers* ſay, but thinks he hears them ſo ſay, which we cannot think he does, unleſs he Dreams it. But to ſhew his own Conceited Ambition and Pride, how Puft up, Swell'd and Bigg he is in his own Conceit, as if he were ſuch a Potent Invincible Antagoniſt, when we very well know the Contrary how Feeble, Impertinent and Falſe he is: And his Comparing himſelf to *M. Luther*, as one in his Steps, and Implying the Church of *Rome* to be *our Dear Elder Siſter*: In the one appears his Proud Conceit, and Vain Fmpty Boaſting; in the other, his Notorious Falſhood and Calumny.

As to his Charge of *Blaſphemous Pretences of Miracles* againſt *G. Fox*, whom he moſt Maliciouſly and Slanderouſly calls, *That Impoſtor*, Pref. p. 6. And why ſo? But becauſe *G. Fox* mentioned *certain Miracles Wrought by the Power of God*: Not at all Aſcribing them to himſelf, or his own Power, but to the Power of God; in Anſwer to the fervent Prayers of his Servants and People among us in certain places. But, ſays F. *Bugg*, *not one of them* (*i. e.* Miracles) *ſaid to be done in the Name of Jeſus of* Nazareth, as in *Acts* 3. 6. *Which* (Quoth he)

is

is a strong Argument of their Disowning Jesus of Nazareth, *&c.*

Answ. 1. That Miracles, both outward and inward, have been wrought among us by the Power of God (Consequently by Jesus Christ who is that Power) F. *Bugg* cannot Confute.

If wrought by the Power of God, then they must be in the Name of Jesus Christ, for they are Indivisible and Inseparable.

3. What Sincere and Faithful Regard and Breathings of Soul, those our Friends Concerned, had in their fervent Prayers to the Name of the same Jesus of *Nazareth*, F. *Bugg* is now as wholly Ignorant and now Insensible as his Argument and Consequence (*of their Disowning Jesus of* Nazareth, *&c.*) is utterly False; it being by and through *him* that the Power and Spirit of God hath been made known among us, in its Effectual Operations.

As to his Reciting the *Quakers* Books, which he Falsly says carry two *Contrary Facts*, *Contrary Doctrines*, *Contrary Principles*, &c. In two Columns Opposite. And then Aspersing their Leaders with the *Depth of Hypocrisy Couch'd in them.* 'Tis to none but to such as his own Evil, Envious Eye, his Dim and False sight that they appear so Contrary; for to a Single Eye and Charitable Mind such Pretended or seeming Contrariety is easily *Reconcileable.*

As under the Title of *The Perfect Quaker*, he Cites, David's *Enemies Discovered*, p. 7. Thus, *viz. And these* (the Quakers) *do not call the Letter the Rule, nor* Matthew, Mark, Luke, *and* John *the New Testament and Gospel*, &c. And in Opposition, under the Title of *The Counterfeit Quaker*, he Cites, *The Harmony of the Old and New Testament, and the fulfilling of the Prophecie*: But he has falsly Cited the first to make them seem the more Contradictory for the Words truly Cited, are these, *viz.* 'And 'these (*i. e.* Who witness the Life which 'spoke forth Scripture) do not call the 'Letter the Rule, *and the four Books, Mat-*'*thew, Mark, Luke* and *John*, the New 'Testament and Gospel, *&c.* Here Burr leaves out [*and the four Books*] which he has not Proved to be, both the *New Testament and the Gospel*, being not the Book Abstractly, but the New Covenant, and the Power of God therein Testified unto, which Gospel was before the Books were, and before *Abraham* was: Rom. 1. Heb. 8. Jer. 31.

Besides we owning the said four Books to be Books of the New Testament or Covenant; yet they are not all the Books thereof, there are more Books of the New Testament, as that of the Blessed *Acts of the Apostles*, and their Evangelical Epistles, and the Excellent Apocalips, which also belong to the New Testament; so that the Harmony

mony of the Old and New Teſtament relates to the Divine Teſtimonies or Doctrine of Chriſt contained in the Books: *Paul* and other Apoſtles were Miniſters of the Goſpel; not of the Letter, but of the Spirit; and of the *New Teſtament*, or *New Covenant* (which are one and the ſame) yet did not thereby *Contemn* or Slight the Scriptures which Teſtifie thereof. And ſeeing that I have Confeſſed that the *Spirit or Life of Chriſt gave forth the Holy Scriptures*, far be it from me to have the leaſt Undervaluing Thoughts or Diſeſteem of the Scripture, which proceeded from thence: Therefore *F. Bugg*'s Obſervation againſt the Quakers Doctrine (and againſt me in Particular) in this matter, as *nothing but Diſcord and Confuſion*, and ſetting the *perfect Quaker* in Oppoſition to the *Harmony of the Old and New Teſtament*; and Terming thoſe that own *that Harmony* (as *J. Tompkins* and *W. Penn*) but *The Counterfeit Quakers*: Both which are ſo Notoriouſly Falſe and Malicious that we could Enumerate Teſtimonies againſt him herein.

Again, 'tis as General as Poſitive a Falſhood, *That the* Quakers *Doctrine attributes that to* G. Fox, *which is* ONLY *due to Chriſt*, Apol. p. 4. For the People called *Quakers* do poſitively diſown any ſuch Doctrine as doth attribute that to any other Man which is only proper and due to Jeſus Chriſt, and ſincerely Confeſs that Chriſt in all things

must have the Preheminence in Glory and Dignity, as the *only Potentate King of Kings, and Lord of Lords.*

Another Charge against the *Perfect Quaker* (as he calls him) is from the Examination and Trial of *G. Fox* at *Lancaster* Assize; being thus Cited, *viz.* 'And before 'I came to the Barr I was moved to Pray, 'that the Lord would Confound their 'Wickedness and Envy, [And what Crime 'was that?] The Thundred Voice An'swered, *I have Glorified thee, and will Glo'rifie thee again.* And I was so filled *full of* 'Glory, &c. In Opposition *F. Bugg* sets *John* 12. 28, 29. And 'twas *F. Bugg*'s Observation hereupon: But, *Reader, here is* G. Fox's *Manifest* BLASPHEMY *in Assuming a Glorified State, whilst in the Mortal Body,* p. 4.

But is not here rather *F. Bugg*'s great Envy, Darkness and Ignorance apparent? For tho' *G. Fox* Assumed not such a Glorified State in that fulness in the Mortal Body here, as will be in the Immortal hereafter; yet some Degree of Glory he might witness, as the true Sufferers for Christ partake of here in this Life: Observe, *If ye be Reproached for the Name of Christ, happy are ye, for the Spirit of Glory and of God resteth upon you,* 1 Pet. 4. 14. See also Chap. 1. 8. And were not they Changed *in the same Heavenly Image from Glory to Glory, even as by the Spirit of the Lord:* See 2 Cor. 3. 18.

3. 18. And see also *John* 17. 22. Christ said, *The Glory which thou gavest me, I have given them.* Therefore 'tis no Blasphemy to Partake and Testifie thereof. And how far that Reproached Servant of Christ did Partake thereof in his Sufferings (who is now unjustly Rendred a *Blasphemer*) is wholly hid from this Blind persecuting Adversary, who deems that *Blasphemy*, which is so much agreeable to Holy Scripture Testimony.

Again, our Suffering Friend *G. Fox* Testifying, *That he was come up in the Spirit, through the Flaming Sword, into the Paradise of God, and that he was in Paradise*, &c.

Against this, our Adversary thinks he has gotten huge Advantage; he Roars and Belches out, *viz. Thus did he Magnifie himself equal with, or above Christ. Oh! Horrible*, &c. (Quoth he.) But soft, stop a little; Is there no such Paradifical State in Christ attainable in this Life, but it must be deemed *Horrible and Blasphemous*, as our bitter Adversary doth? May we not Cry out against his Gross Darkness, and his Teachers Ignorance, *Oh Horrible!* Did *Paul* Blaspheme or Magnifie himself, as equal with, or above Christ; when, coming to Visions and Revelations of the Lord, he declared, *That he knew a Man in Christ above Fourteen Years ago, how that he was Caught up into Paradise, and heard Unspeakable Words*, &c. See the Matter more at Large, 2 *Cor.* 12. 1, 2, 3, 4. See also *Rev.* 2. 7. Therefore 'tis not

a Self-Magnifying not Erroneous really to Believe and Profess a State of Paradise, or Heaven in Christ Jesus (in some degree) attainable, even in this Life, *Phil.* 3. 20.

Our Reproached Friend's declaring that he was *Cloathed with Righteousness, and whose Name is not known in the World, Risen up out of the* North, *which was Prophecied of, but now fulfilled*, &c. These Words our angry Adversary sets in Opposition to *Moses* Prophecy of Christ, *Deut.* 18. 15. and *Acts* 3. 22. and to *John* 1. 10. Whereupon he makes this Observation, *viz. Thus did* G. Fox *Vye with Christ*, p. 5. But I do not Apprehend any such *Vying* or *Equalizing* with Christ; nor Contradiction to the Scripture Testimony or Prophecy of him: For, *1st.* To be Cloathed with Righteousness, is Christ's Redeemed Ones (the true Believers) Priviledge and Happiness. *2d. The Nature not known to the World*, was meant the *New Name*, pertaining to the *New Birth*. *3d.* Risen up out of *the North, which was Prophecied of* [Which] here is Relation to the *North*, and not the Persons mentioned; and the Prophecy was of the *Seed* which, was foretold, the Lord would gather, and also bring forth out of the *North* Countrey, and all Nations where Scattered: See *Isa.* 43. 6. and 49. 12. *Jer.* 16. 15. and 23. 8. *Luke* 13. 29.

F. Bugg's Observation, p. 5. *viz. Thus, Reader, did* G. Fox *Vye with Christ, and* Edward Borroughs

Burroughs *and* Francis Howgil *two of his Prophets, Echoed back in their Epistle, Entituled,* This is only to go amongst Friends, *viz. Thou, O North of* England, *who art counted as Desolate and Barren,* &c. *Yet out of thee did the Branch* (*i. e.* G Fox) *Spring and the Star Arise,* &c.

Answ. 1. The Parenthesis (i.e. *G. Fox*) in that Place, is a Notorious Forgery, as well as Malicious.

2. Here's no Person Vying or Comparing himself with Christ.

Nor Echoing back to any such *Vying.*

4. Tho' our bitter Adversary has often Repeated this Citation, and now grosly wrests it by Forgery, to prove his False and Malicious Charge against the *Quakers,* viz. *That the Quakers Prophets give witness to* G. Fox INSTEAD *of Christ; that they call him the Branch, the Star, the Son of Righteousness, and put the North of* England *for the Town of* Bethlehem. Yet there's no mention at all made either of *G. Fox,* or Town of *Bethlehem,* in all that Epistle of *E. B's,* Quoted, as the Epistle may be seen at large in his *Works,* p. 64, 65, 66, 67.

And Note, that General Epistle of *Francis Howgil's, To the Camp of the Lord in* England, *&c.* Wherein are the Words, *Spare none, neither Ox nor Ass,* &c. Is Printed in his *Works,* Pages 28, 29, 30, 31, 32, 33. Which I have also viewed over, and find not any such Title; as, *This is only to go among*

among Friends: Neither do I find *G. Fox* or *Town of Bethlehem* so much as Mentioned in it.

5. Is it not then great Wickedness and shameful Insolency in our Adversary, frequently to attempt Proof of such a Horrid Lye against the *Quakers*, as is that of calling *G. Fox the* BRANCH, *the Star, the Son of Righteousness, and puting the North of* England *for the Town of* Bethlehem: Is it not Horrible Wickedness in our Adversary to persist in this Notorious Lye and Forgery; and so much add and heap one Forgery and Abuse upon another? What say you his Ministers to these things? Will it be for your Credit to Encourage him in his Work of Envy and Falshood against us?

6. Our Adversary, in his Introduction p. 6. After he has Cited above a Page (which he knew in his Conscience, are *Allegorical Expressions* intending the Spiritual Weapons and Warfare, and the Saints Testimony and Victory) according to *Ephe.* 6. 12, 17. He puts his own Perverse and False Notes thereupon in the Margin.

As where *Amelek, the Egyptians and Philistines* are Threatned; so as to *be cut off*. He makes this Note upon it in the Margin, *viz.* *Which by Interpretation was all that Professed Jesus of* Nazareth, *and that called the Scriptures the Word of God.*

Whereby he endeavours to render the *Quakers* to be *for cutting off and destroying all that*

that profest Jesus of Nazareth, *&c.* Oh horrible! Did ever more deadly Malice, bloody Envy and Falshood appear in any Agent of Satan? And how evidently against his own Conscience too, who knew the People called *Quakers* professed no other Sword nor Weapons for them to make use of, but such as are Spiritual; and to be actually concerned in no other Fighting, but in the *Lamb*'s War.

What *Fra. Howgill* writes of *bathing their Sword in the Blood of* Ameleck, *and the* Egyptians, *&c.* are Allegorical Expressions, and not *Literally* to be understood, but of the *Sword* of the *Spirit*, which is *the Word of God*: And that *War* of the Lord's Camp was *Spiritual*, because of his Power and Presence, and *Angel of his* Covenant among them: And *the Lord of Hosts is with us*, (saith he.) By these and divers other passages, 'tis evident he meant no other but a Spiritual War with Spiritual Weapons, like as the Prophets meant, *Isa.* 41. 14, 15, 16. *Hos.* 6. 5.

7. Also on the words, *Let not your Eye pity, nor your Hand spare*, he has this Note, viz. *Why then should you be pitied or spared?* Thus injuriously restraining the words to a Literal Sense which were Allegorical, on purpose to render us most obnoxious, and for no pity to be shewn us, but as if he would have us all destroyed at once: Oh most cruel and deadly Malice.

8. On

8. On the following words, *But wound the Lofty, and tread under foot the Honourable of the Earth; give unto the great Whore double*, &c. he thus Notes, *viz. Meaning both Gentry, and Clergy, and Church of* England.

Oh horrid and implacable Malice, Revenge and Falſhood! They did not mean Literally, as of an outward wounding or treading under Feet, nor of any truly Honourable, Gentry, or others; but in Teſtimony againſt ſuch great Perſecutors as had deeply Drunk of the great Whore's Cup, who has made her ſelf Drunk with the Blood of Saints: Therefore 'tis falſe to ſay *'twas meant of Gentry*, &c. or without Limitation.

Again, our Adverſary in p. 7. repeats his ſo often refuted Forgery and Lie, *viz.* That our Friend's ſaid *Epiſtle*, *Compared the North of* England *to the Town of* Bethlehem, *and* G. Fox *to the Branch, the Star, the Sun of Righteouſneſs*, &c. which Falſhood has been refuted over and over, tho' here he varies in's Charge from the terms of his firſt Charge, which was, that the *Quakers PUT the North of* England *for the Town of* Bethlehem. Now, 'tis COMPARED *the North of* England, *&c.* In the firſt it was, viz. *They call* G. F. *the Branch, the Star, the Son of Righteouſneſs*; now 'tis *they compared him to the Branch*, &c. Thus mutable he is in his Accuſations and Calumnies, yet groſly falſe in both. Is this your *Defender*

of

of Eternal Truths? And are these *his Pious Endeavours*, for which you his Approvers have so highly Congratulated him?

10. Farther, to aggravate Matters against us, our Adversary adds, p. 7. *viz.* —*Prophecies and Curses, which bear the Figure of your Private Sermons, by which they snared and frighted me, and many more, from the Publick; and now they have obtained their End, and made Rents and Division in Church and State*, &c.

1. Tho' here he renders himself but a dark, poor, *frightful* Creature, as if in his first leaving the Publick or Parish Priests, he did it only upon a *Fright*, and as a *Non Compos Mentis*, and not from a Principle of Conscience or Conviction; yet herein he does but greatly wrong his Conscience, and deny the real Truth, by a very slim and false Cover, and that in manifest Contradiction to his Confessions and Testimonies extant in Print, both before and since his Revolt *to the Publick*, (as he calls it) as has been often shewn him, and made evident to the World in our Answers to his Envious and Bitter Invectives; as where he has solemnly confessed, 'To the Truth of the Principle, 'Foundation, Doctrine, Ministry, Faith, 'Love, Unity, Spiritual Testimony of the 'People called *Quakers*, as in the beginning, 'and as being the Church whereof Christ 'Jesus was the Head and Law-giver, &c. as he confesseth far more largely in his Book, Ent-

Entituled, *De Christiana Libertate*, 2d Part, Chap. 1. p. 24, 25, 26, 27, *&c.* Printed 1682. before his return back to the *Publick*. Surely he was not frighted into such Solemn Confessions, nor did he make them in a fright, he was more deliberate therein, and which said Confessions, in behalf of the People called *Quakers*, and their Christian Religion, are largely seconded and confirmed by him the said *F. Bugg* himself, even in his Pamphlet stiled, *The Quakers detected*, Printed 1686. about Two Years after he left us, and turned to the Publick, (as he calls it) wherein he also largely and solemnly confesseth, 'To the Truth of the 'said Peoples Principle (as in the begin-'ning) and of their Doctrine and Mini-'stry, as a Dispensation of God's Love; 'their Christian Love and Society for 'many Years, and that God blessed 'their Meetings with the Comforta-'ble Enjoyment of his Presence, *&c.* as may be seen more at large in the whole third page of his said Pamphlet, *Quakers Detected.*

Now I would Query, 1. Whether *F. Bugg* made all these solemn Confessions in a *fright*? Or was he scared or *frighted* by any Man, or Men, or Prophecies, or Sermons of ours thereunto? 2. Or was he not rather Conscientious in those Confessions? 3. Was he not rather *frighted* back to the Priests by Persecution, and so made his flight in the Winter

Winter for Refuge, and shelter among them whom he had testified against? 4. May he not then be ashamed of such a deceitful Excuse and false Cover, as that of his being scared and *frighted* from the Publick by *Quakers* Prophecies or Sermons?

2. To the latter part of his Charge, I deny it, that the *Quakers have made Divisions not only in Church, but in State?*

Q. 1. In what Church have they made Division? If he says the Church of *England*, then he renders it a divided Church; which I suppose you its Ministers will not own, nor thank him for rendring your Church divided.

Q. 2. In what *State* have they made Division? Is not this an audacious Affront to the State, and maliciously to render us obnoxious thereto, and so to expose us to Persecution and Ruin? Oh monstrous Persecution and Cruelty!

Our Adversary's Charge of *most horrid Blasphemy* upon that Innocent Sufferer *Ja. Parnell*, p. 7. for saying, To the end of Disputes, *&c.* I am come, for before they was, *I am*; which he sets in opposition to *John* 8. 58. *Verily, before* Abraham *was, I am.*

I think he might in Charity (and literally too) have found a better Construction for *J. P's* words, than *most horrid Blasphemy*, that being an unpardonable Sin. As if either before Disputes was, *I am*; or

before Disputes, *I am*, was, or] before] is as well a Comparative Expression of Excellency, as of *Time*, or *Presence*, as *Supra* before or above; and therefore 'tis no *Blasphemy* to say, *above* Disputes I am; or I am come into that which was before Disputes. But suppose *Ja. Parnell* was short, or failed in Expression; I shall more easily grant that than that he was a most horrid Blasphemer.

P. 8, 9, That distinction between Christ, and the *Body* in which *he* came, and his being Spiritually in his Saints, and as he is the Seed which bruiseth the Serpent's Head, he is not wholly excluded out of Man; for the same Christ that was Crucified being Spiritually in us, this I take to be the meaning of what's contained in those Citations in p. 8, 9.

I do not see Christ denied hereby, or that *the* Quakers *deny Jesus of* Nazareth *to be the Christ of God*, as is often falsly charged upon them, and as often refuted: And if our Opposer will needs have the *Body*, which Christ took upon him, to be the *intire Christ*, how then does he confess on *John* 1. 10. That *He* (i. e. Christ) *was in the World, and the World was made by him, and the World knew him not.*

P. 5. *Intro. Qu.* Did that Body which Christ took upon him make the World? Or Christ the Word which took Flesh, or assumed that Body?

Tho'

Tho' I said I may see cause otherwise to word the Matter, and yet our Intentions be the same. *Count. Convert*, p. 72. quoted by our Adversary; I did not thereby intend either to deny Christ, or undervalue his Death and Sufferings, or to contemn the Scriptures, as he seems unjustly to suggest, p. 9, 10. seeing they are Imputations and Aspersions which we have endeavoured to wipe off and remove, as we have frequently done.

There's another great Abuse and Aspersion which our Adversary has again repeated against us, as one that's implacable, and bent to evade our plain Answers, and to persist in his Calumnies and Lies, when he has formed the Query, *Whether was the Sufferings of Christ, or the Sufferings of the* Quakers *greatest?* Then he saith *Edw. Burroughs* says, *the Sufferings of the* Quakers *was greatest*, (wherein he wrongs *E. B*'s words) and then most falsly saith, *viz. and* G. W. *hath not yet said, the Sufferings of Christ was greatest; no other word will do, I still pursue the terms of my* Query, *and wait to have it answered, but I find* G. W. *pinched, and in a great strait, and knows not which way to winde him*, p. 10, 11. and hereupon he brings forth a great storm of Railery, Scorn and Calumny against us, *as not fit for any Place of Trust, not fit to have our* Yea *and* Nay *pass for an Oath, aspersing the* Quakers *with new kind of Popery*, with much more insult-

ing Scorn and Contempt, and all without just cause, from *G. W*'s Answer to his said *Query*, being directly answered to the terms of it twice over: 1. In the Sheet, in the Quakers *Vindication from* F. Bugg's *Calumnies*, which was given to the Parliament. 2. In my Answer to his *Quakerism Withering*, Entitu'ed, *The Counterfeit Convert a Scandal to Christianity*, p. 36, 37. Now that you, who are *F. B*'s Teachers and Approvers, may see (that instead of his defending *Eternal Truths*, or *Pious Endeavours*, as you have commended him) how wilfully he has belyed me twice over in this Matter, and how that I have given him direct Answer to his *Query*, by confessing the *Sufferings of Christ* were greatest, and therefore not pinched, nor in any such strait to answer him, as he falsly renders me, I shall now give you a third Repetition of his Query, and my Answer, as they are in Print twice over.

Bugg's Query, *Whether was the Sufferings of Christ, or the Sufferings of the* Quakers *greatest?*

Answ. 1. 'In the first place we Answer, 'The Sufferings of Christ in the Nature of 'them, both inward and outward, in Agony of Soul, and Pains of Body, by that 'most Cruel Death of the Cross, following 'that of Scourging and Crowning with 'Thorns.

2. 'It

2. 'It was most unjustly and wickedly in-'flicted by his Persecutors, the *Jews* and '*Heathen*; yet worse in the *Jews*, because 'they might have known better, and be-'cause they prosecuted him upon False Wit-'ness. And as Christ's Sufferings were 'most Cruel and Unjust, both as to the na-'ture thereof, and the Dignity of him that 'Suffered, so he was a most Acceptable Sa-'crifice, and Sweet-smelling Savour to God, 'and his Suffering and Sacrifice of Universal 'Advantage and Benefit to Mankind, in that 'he Died for all Men, and gave himself a 'Ransom for all, that all might be capable 'of Redemption and Salvation through 'him.

Now, pray observe what more direct Answer to *F. Bugg*'s *Query* could I have given? The *Query* is, *viz.* 'Whether was 'the Sufferings of Christ, or the Suffer-'ings of the *Quakers* greatest? Answ. 1. The Sufferings of Christ in the nature of them, (*i. e.* the Sufferings of Christ were greatest, for the Answer is directly pursuant to the terms of the Question).

2. Christ's Sufferings most exalted and esteemed, because of the Dignity of him that Suffered.

And this was obvious to *Bugg*'s Eyes twice over in Print, 1. In our said *Vindication*. 2. In the said *Counterfeit Convert a Scandal to Christianity*, in Answer to his *Quakerism Withering*. With what Conscience

ence then could he say, G. W. *hath not yet said the Sufferings of Christ was greatest, and that he finds* G. W. *pinched, and in a great strait?* What notorious Falshoods are these?

And suppose, as he would insinuate, such a direct Answer from me, would thwart some of *E. B*'s Expressions in this point: Or that he was mistaken in some words unsafe therein, (which I deny not) does it therefore follow, that I am such a great Offender in esteeming him a Prophet, and that therefore *down goes Infallibility* it self, according to our Adversaries Arguing? By such Logick who may escape his Uncharitable and Unjust Censure of *new kind of Popery?* For 'tis as rare Logick, as to argue, a good Man may be some time mistaken in some Expressions, therefore he is always mistaken, consequently a false Prophet, or fallible and mistaken in every thing: But this will not hold, for this were to condemn both *Samuel*, *David*, *Elijah*, *Job*, and others, as no true, but false Prophets, because sometime mistaken. See 1 *Sam.* 16. 6. 1 *Kings* 19. 14, 15, 18. *Rom.* 11. 4. See also *Acts* 23. 5. And, in the Antient Approved Bibles, see what Remark is in the Argument on *Job*, it's there said, 'That '*Job* maintaineth a Good Cause, but handleth it Evil. Again, his Adversaries have 'an ill Matter, but they defend it Craftily. 'Moreover, he (*i. e. Job*) was assured 'that

'that God had not rejected him, yet thro' 'his great Torments and Affliction he bur-'steth forth into many inconveniences both 'of Words and Sentences, &c. yet Job was a holy and just Man, and true Prophet in many things.

Our Bitter Persecutor would fain fasten *Contempt of Holy Scripture* upon the *Quakers*, with these odious Assertions, *viz. That the Scripture is* BEASTLY *Ware*; *that* WHAT *the true Prophets spake was false, and* WHAT *the false Prophets spake was true*, &c. *Intro.* p. 13. These are three notorious Falshoods as well as gross Errors, maliciously contrived to contradict our sincere Confession, viz. '*That the Holy Scriptures, of the Old and* 'New Testament, *are of Divine Authority, as* 'being given by Divine Inspiration, &c. *and* 'that we prefer the Holy Scriptures before all 'other Books extant in the World.

How sincere we are in such Confession, we can refer to him that knows our Hearts, to whom we Appeal against our Adversaries contrary, unjust Judgment, and gross Calumnies, falsly representing us insincere, even in these weighty Matters, wherein the greatest Tenderness and Conscienciousness towards God ought to be exercised by us all.

Another gross Abuse our Bitter Adversary has committed against many of us, who Signed an Epistle from our Yearly Meeting in 1675. which I must give some Account of here.

1. He

1. He Cites these words out of our said Epistle, *viz.* "It is our Sence, Advice, Admonition, and Judgment, in the Fear of God, and Authority of his Power and Spirit, that no such slight and contemptible Names and Expressions, as that Faithful Friends Papers (which we Testifie have been given out by the Power and Spirit of God) are Mens Edicts or Canons, with such scornful Sayings, be permitted, Subscribed (saith he) by *W. Penn, G. Whitehead*, and others. *Introd.* p. 11.

And what of all this? This Advice related to such Papers and Epistles of Faithful Friends, as concerned good Order and Discipline in the Church, and for promoting pure Religion in Life and Practice; and why should they be slighted or contemned as but *meer Human Edicts and Canons?* What use does our Scornful Adversary make of this? Observe what he saith, p. 13. viz. *But as for what* G. F. &c. *wrote, their Yearly Meeting Testifies it was given forth by the Eternal Spirit; yea,* THE SAME ☞ MEN *that charged their Disciples in the Name of the Lord not to call their Papers Edicts or Canons, call the Scriptures Death, Dust, and Serpents Meat.* And what *same Men?* He has told us before *W. Penn, G. Whitehead,* and others who Signed the said Yearly Meetings Epistle, that they so called the Scriptures, whereby he has greatly abused, and shamefully belied the *same Men,*

(*i. e.*

(*viz.* W. P. G. W. &c.) for they disown the Expression, and own the Divine Authority of the Holy Scriptures, as first given by Inspiration from God, and truly prefer them before all other Books extant in the World. But how can that be in our Adversary's Account, when he objects against it and us, *That* G. W. *avouches, that what is spoken from the Spirit of Truth* IN ANY, *is of as great Authority as the Scriptures and Chapters are, and Greater?* &c. He shews himself but very dull and impertinent in this Objection, For we may prefer the Scriptures, even the Bible, before all other Books extant, and yet not before the Spirit of Truth, or the Immediate Powerful Teachings thereof in Man; for that Spirit was before the Scriptures Writings, or Bible were, and only can give the true understanding thereof; and therefore the Spirit of Truth may be preferred to the Scripxures, and all other Books, without any contempt or slight to them. This Objection is more fully Answered elsewhere.

To our Adversary's saying, *viz.* G. W. *tells me, I was but a kind of a* Quaker, *and I think 'tis the truest word in his Book, I think I was not above a third part of one, and that too much too*, p. 13.

Thus he would fain winde off from the Reputation he had of a *Quaker* for 25 Years together; he now miserably shifts and minces the Matter, but manifestly contrary

to

to his own Confession, in his *Quakers Detection*, p. 3 as before quoted to my Question, Whether *F. Bugg*, when a Quaker, denied Jesus of *Nazareth* to be the *Efficient* cause of Man's Salvation? He Answers, *I do believe I then did not hold the worst part of Quakerism*, &c. *Yet I do freely Acknowledge that I was in great Errors, Particularly touching the Point of Justification: For I then Expected Salvation through my Obedience to the* LIGHT, *which the* Quakers *taught, was Sufficient to Salvation: But since it pleased God to open my Eyes, I believe that Salvation is attained, through the Mercy of God in Christ Jesus, by Faith in the Merits of his Passion and Obedience to his Precepts*, p. 14, 15.

Observe here: 1. He now counts it a great Error to Expect Salvation through Obedience *to the Light*, without Distinction of What Light.

2. He Opposeth the the Sufficiency of the Light for Salvation. And 3. Attaining Salvation through the Mercy of God in Christ Jesus; Faith in his Merits and Passion, and Obedience to his Precepts. These he Opposeth TO Obedience to his Light, and Expecting Salvation through the same: These he sets in Opposition; as one that expects *Salvation* through the Mercy of God in Christ Jesus, and by Faith in his Merits, and Obedience to his Passion, without Obedience to his Light. For that End, Expresly Contrary to Christ's Doctrine;

ſtrine; and his Apoſtles Teſtimonies.

1. Chriſt Commanded, *Believe in the Light that ye may be the Children of the Light.* And this Believing in the Light, was a neceſſary Act of Obedience, in order to Salvation. 2. Chriſt ſaith, *I am the Light of the World, he that followeth Me ſhall not abide in Darkneſs.* And the Apoſtle *James* Exhorts to a *Receiving the Ingrafted Word which is able to ſave the Soul:* And this Word is both Light and Life; *In him was Life, and that Life was the Light of Men:* Therefore the Light is Sufficient to Salvation. 3. Salvation through the Mercy of God in Jeſus Chriſt, true Faith in his Merits, and Suffering for us; and Sincere Obedience to his Precepts, cannot be attained nor performed, without Faith in, and Obedience to his Light; it was the Mercy of God to us, to afford us Light to lead us out of Darkneſs: For Men in Darkneſs are Blind, and (as ſuch) cannot ſee the Mercy of God in Chriſt Jeſus, nor true Faith in his Merits or Suffering: For 'tis in Walking in the Light that we know the Blood of Jeſus Chriſt to Cleanſe us from all Sin, 1 *John* 1. 7. But alas! What ſad Confuſion and Darkneſs is our Adverſary in, whilſt he concludes God opened his Eyes to Believe, in the Mercy of God in Chriſt, and obey his Precepts, and yet not to expect Salvation through Obedience to the Light.

Oh!

Oh! Dark and Disobedient Man, can thy Eyes be open to see without Light? 2. Or canst thou attain Salvation in Darkness? 3. Or canst thou truly yield Obedience to Christ's Precepts, either in Darkness, or without Obedience to his Light in thee? When to Believe in the Light was an Express Precept of Christ? 4. And is this Obedience to the Light, no Step nor Advance towards Salvation? 5. Seeing *Christ is the Author of Eternal Salvation to as many as obey him*; can any truly obey him, but in his Light? The Steps we make towards Salvation, are in the Light, and not in Darkness; And Christ being the Author of Eternal Salvation; 'tis to those only that believe and obey him; for true Faith in the Light, and true Faith in Christ, is but one true Living Faith. As Christ in the Heavens, and his Light in Man are Inseparable.

Here follows some more of our Adversary's Palpable Falshoods and Aspersions, cast upon us in his own Words, *viz.*

You can neither make Confession of Sin to God, nor begg Pardon for Christ's Sake, p. 15.

2. *You do not Pray after that manner.*

3. *You do not Pray in the Name of Christ (to God the Father) as the Mediator and Intercessor between God and Man*, p. 15.

4. *You lay aside the Scripture, as useless*, p. 15, 16.

5. *You*

5. *You deny the Ordinances of Jesus Christ, as Baptism and the Lord's Supper,* WHICH THE SCRIPTURES TEACH; saying, *Go Teach all Nations, Baptizing them, &c.* p. 16.

6. *You lay aside the Use of the Lord's Prayer,* &c. *The Ten Commandments, and the Apostles Creed,* &c.

7. *You Rob Christ of his Divine Attributes, and put them upon your Glorified* G. Fox, *calling him the* Branch, *the* Star, *the* Son *of* Righteousness, *&c.* p. 16.

For which, his so often Repeated Blasphemous Lie, he bids us see our Epistle, *This is only to go amongst Friends: Which,* he saith, *is Largely Recited in this his Introduction,* &c. To which I again Answer, I have viewed his Citation, and examined both *F. Howgill's* and *E. Burrough's* Epistles in their Works; out of which he Cites divers of the Words before, but find not one Word of *G. Fox* mentioned in either, much less any calling HIM *the Branch, the Star, & the Son of Righteousness,* which great Abominable Lie, *F. Bugg* would feign some Colour of Proof for, to Justifie his feigned *Mock-Trial* and *Pillory,* to Render us Odious for our Positive Denyal of this, and some others of his most gross Lies and sordid Chlaumnies and Forgeries cast upon us. To which, his said great Lie, he Impudently and Falsly adds, *viz. Which notwithstanding* G. W's *Denial is plainly Proved*

to MEAN G. Fox (Quoth he) Which is a Notorious Falſhood again. Thus inſtead of plain Proof of Matters of Fact, as Charged, he Unjuſtly Impoſeth his own Falſe *Meaning* for Proof. Thus ſee how hardly this poor Envious Creature is put to his Shifts, to defend, gloſs and cover his groſs Lies, Deceit and Falſhood, wherewith he has been long Labouring and Working hard to cover himſelf, but all will not do: Wherefore you who are *F. Bugg*'s Miniſters, Teachers and Approvers, if he be one of your Eminent Agents, one of your Converts, and Eſteemed your *Pious Defender of Truth*, one of your ſtrong Oaks, and great Champions to Detect and Convict the *Quakers* of Errors, you may be aſhamed of your Oaks, *&c.* Who further adds for Proof of his ſaid Abominable Lie, *viz. Yet to ſtrengthen the ſaid Proof, See* John Whitehead's *Small Treatiſe*, p. 4, 5. *After theſe things in the Year* 1648. *God, who had Compaſſion on his People, did cauſe* A BRANCH *to Spring forth of the Root of* David, *which was filled with Virtue, and the Covenant of Life and Peace was with him*, &c. *And in the Year* 1655. *I being a Branch of this Tree* (*meaning* G. Fox, Quoth *F. Bugg.*) Thus again he is put to his ſorry Shifts, but this will not do for Proof: For,

1. Here's no mention of calling *G. Fox, the Branch, the Star, the Sun of Righteouſneſs*, &c.

2. That

2. That God did Cauſe *A Branch* to Spring forth of the Root of *David*, *&c.* may be true of ſome Eminent Inſtrument in God's Hand and Work (But obſerve, 'tis here *A Branch*, not *The Branch*) and yet not to put the ſame Inſtrument for Chriſt, becauſe Chriſt is both the *Root* and *Off-ſpring of* David, *the Bright and Morning Star, and the Heavenly Vine alſo*; OUT of which many Branches have Sprung and brought Forth Fruit in him.

3. All the Trees of the Lord, that Spring from the true Root Chriſt Jeſus, (who is the Root of *David*) are full of Sap and Heavenly Virtue, yet all Prefer the Root that bears them, and the Rock which is higher than they; and do not put the Branches for the Root, nor inſtead of him, who is (by way of Eminency) called, *The Branch, the Star, the Son of Righteouſneſs*, which no Member of his (how Eminent ſoever) may aſſume to himſelf, tho' he has the Morning Star promiſed to be given him, *Rev.* 2. 28.

Thus far to *F. Bugg*'s Additions and Alterations in the firſt Part of the Second Edition of his *New* Rome *Arraigned*, the reſt of his ſaid Book being Anſwered before in *Innocency Triumphant*; except ſome Paſſages in his Additional Sheet in Concluſion, noted in the Sequel. Now touching our Adverſaries, *Quakeriſm Anatomized his Charge and Challenge*, in a Sheet added in

the end of his said *2d Edition*; tho' it be a Sheet of Rambling Stuff, and much of it consisting of his often Repeated Aspersions which have been Answered over and over, scarce deserving any further notice; yet I may take notice of some Abusive Passages therein.

Against *R. Ashby* our Adversary saith, *It is False, That he should have met* G. W. *at* Ben. Antrobus *his House, according to his Word, but did not; tho'* G. W. *and others waited long for him. This he says is False, for he never gave* G. W. *his Word or Promise to meet him there, or any where else, to dispute the Points in Controversie, unless that he would first engage under his Hand to Retract what he proved him guilty of,* &c. *Q. Ans.* p. 1.

Answ. Our Adversary knows how Fallacious, Shuffling and Shifting he has been in this Point: For,

1. Observe his own Letter, Dated *Jan.* 29. 1693. (In acceptance of my Printed Challenge) thus, *viz.*

George Whitehead,

In Answer to your faint Challenge, in your pretended Vindication, to meet me in any place in London. I DO ACCEPT THEREOF, *and am come to* London, *being* 60 *Miles to meet you.*

Was not this his *Word* and *Engagement* Sufficient to meet me in *London*, without Exception; as for a Convenient Place which

which *B. A*'s was esteem'd to be, he could neither except against the Place or Time, when proposed to him at *Jacob Frankling*'s, the of the Twelfth Month 1693. before several Witnesses. And I did not propose to *F. B.* any uncivil, confused, tumultuous or populous Meeting to Debate Matters; if I had, he might justly have rejected my Proposal, but a Meeting of a few Sober, Moderate Persons, to be Witnesses only of what passed; and such did meet with me at several Convenient Places in *London*, but were disappointed by *F. B*'s keeping away.

2. The Conditional Retraction, proposed by him, was afterward contrived for an evasive shift, when he saw I was in earnest, and resolved to meet him before some Witnesses, as proposed, and appointed several Times and Places in *London* so to meet him, giving him timely notice aforehand, and waited for him several Hours, but he would not Adventure to come and give me Meeting, for a fair Disquisition of Matters in Controversie, unless I would either submit them to the Judgment and Determination of Persons of a contrary Perswasion, or aforehand engage to such a Conditional Retraction, as he proposed; all which appeared designed shuffles, and shameful evasions, to shun Meeting as aforesaid, (contrary to his own Word and Acceptance before-cited) as may be seen more at large in my Answer, Entituled, *The Counterfeit Convert a*

Scandal, &c. from p. 1, to 9. and yet he has a most insolent and odious Custom of boasting, cracking, and upbraiding at a distance, and falsly telling the World, that Whitehead *evaded and shuffled* (*i. e.* from Meeting him) p. 2. which was his own act, not mine, but a notorious and gross Lie, as many then present can testifie how many Hours I waited for him time after time, and my Letters and Challenges also wherewith I followed him from time to time; if he durst but produce them in Print, they would manifestly decide this Matter between us, wherein he most falsly aspersetb me with his own Act of evasion and shuffling, as if he were such a Potent *Goliah*, and formidable or frighting Adversary: Alas poor empty, cracking, boasting, insulting Reviler!

Our Adversary again falsly Charges *Is. Pennington*, saying, *he denies Christ*, [which by the way is an abominable Slander on that Innocent Man] *and calls Him that was Born of the Virgin, a Veil*, &c. and then saith, *Yet* G. Whitehead, *the Counterfeit Quaker*, in his Book, Stiled, *The Counterfeit Convert*, &c. p. 72. vindicates him, [What in denying of Christ? Oh horrible Falshood!] saying, 'And tho' I have evinced *Is. Pennington*'s 'meaning on his words reflected on about 'the Body or Flesh of Christ, it follows not 'that I make his Expressions mine, seeing I 'note them as his, for (says *G. W.*) I may 'see

'see cause otherwise to word the Matter, 'and yet our Intentions be the same, *&c.* Then our Adversary goes on Canting, Taunting, and Abusing us from this passage, as with *Equivocating Jesuitism with a Witness*, or Arius *risen again under a new form and figure*, &c. But herein our scornful Adversary has insinuated most grievous Lies against me, and others, 1. *As denying Christ.* 2. *As intending the same.* 3. Yet otherwise word the Matter, *to Equivocate, and all the Jesuit.* Now pray, you his Approvers, observe how notorious his Abuse and Calumny is in this very Matter! That I was dissatisfied with wording that Matter, in some recited Expressions, I grant, but that *Is. Penington*'s meaning, or mine either, was to *deny Christ*, I utterly deny. Observe the passage at large quoted, *Counterfeit Convert*, p. 72. which is this, *viz.* 'I know no *Con-* 'temptuous Speeches of our Lord Jesus, or of 'Scriptures excused, consequently much less 'owned by me. And tho' I have evinced '*I. P*'s meaning on his words reflected on, 'about the Body or Flesh of Christ, it fol-'lows not, that I thereby make his Expres-'sions mine, seeing I note them as his. I 'may see cause otherwise to word the Mat-'ter, and yet our Intentions be the same: 'We have not the same Expressions and Ut-'terance in all Cases, and yet may aim at, 'and mean the same thing, but never to 'contemn our Blessed Lord and Saviour Je-

'sus

'sus Christ, (or the Holy Scriptures which 'testifie of him) in any respect, far be it 'from us so to do. Therefore *T. C.* (yea, 'and *F. B.* too) have grosly wronged and 'misrepresented us in these Matters.

Now, pray observe, here's no such Concession or Grant, as *F. Bugg* would insinuate, *viz.* That either *If. Pennington denies Christ*, or that I vindicate any *such denial*, or him therein, but the contrary; *far be it from us, either to contemn or deny our Blessed Lord and Saviour Jesus Christ, or the Holy Scriptures, for they testifie of him*, wherein is not the least *Equivocation*, or *Jesuitism*, *Counterfeit*, *Two-fac'd Quakers*, as *Bugg* unjustly and scornfully brands us, who has not only made eight or nine Repetitions of my words, [about *seeing cause otherwise to word the Matter, and yet our Intentions the same*] but also impertinently and unjustly applies them to sundry and divers Matters to which they were never intended, and that designedly, to render us as odious as he can; as for instance, he applies the said words of mine aforesaid, as if our Intentions tended,

1. *To a Denial of Christ.*

2. *To a Denial of Preaching a Belief in Christ, as he is in Heaven above*, p. 3. Q. Anat.

3. *To a Contempt of Holy Scriptures, contrary to our Confessing the Divine Authority thereof*, p. 4, 5.

4. To

4. *To what he calls Anti-Magistratical Principles*, p. 5.

Implying, that the *Quakers* intend all these, whatever they seriously confess or profess to the contrary, whereupon the Nick-name of *Counterfeit Quaker* is frequently cast upon us by this Implacable Adversary. It would fill a Volume, to set forth and enervate all his Scurrilous Abuses, Raileries, Absurdities, Forgeries, gross Slanders and Calumnies, in these and many other Matters.

And further, to pacifie our angry Adversary as to what he has noted Fundamental Errors, Damnable Heresies, *&c.* (tho' I cannot in Justice Charge the Persons accused in their Absence) as, 1. *God that died in us*, &c. 2. *And that when Christ ascended, he was separated from his Body.* 3. *And that Faith in Christ without us, as he Died for our Sins, and Rose again, was not necessary to* OUR *Salvation*, p. 37. These I do really disown as contrary to my Sence and Judgment, and to Holy Scriptures Testimony, as sincerely believing, 1. The Only True and Living God is Immortal. 2. That Christ visibly Ascended in his Body. 3. And therefore that Christ did not only Die for our Sins, but Rose again for our Justification, and consequently that Faith in him, as he so Died, and Rose again, and Ascended into Glory, is necessary not only to *our* Salvation, but to all others that have certain

tain Demonstration or Proof of the same, afforded unto them either by an Effectual Living Ministry, or Revelation of the Spirit.

The unbelief thereof, when so demonstrated, I count as real a Sin, and dangerous, as it was in them who would not believe that Jesus was the Christ, when on Earth, who therefore were liable to Die in their Sins.

Yet for those Moral and Pious *Gentiles*, that have not such *Discovery* of the Death and Resurrection of Jesus Christ, nor outward Means thereof afforded to them, we may not condemn them, lest we should reflect upon God, but leave them to his Universal Grace and Mercy in Jesus Christ, who is *given for a Light unto the* Gentiles, and to be God's *Salvation to the Ends of the Earth*; wherein we hope no Professed Christians will be so Harsh, Uncharitable, or Atheistical, as to conclude such liable to Damnation or Destruction, for want of Scripture, or an outward Ministry, when God does not afford the same to them, seeing he has afforded and given the greater, even Christ himself, to be both the Light of the *Gentiles*, and Salvation to the Ends of the Earth, that they believing in him the Light, may be saved by him, and have Eternal Life; it being the Condemnation, that Light is come into the World, and Men believe not, but love Darkness rather than

than Light, because their Deeds are Evil, *John* 3. And the Lord God has not left Himself, or Mankind, without *Witness*, both *immediate* and *mediate* in his Creation, thereby leaving all them *inexcuseable*, who persist in Impenitency and Rebellion against him, and his Light and Grace in them.

Whereas I intimated in my Epistle to *The Counterfeit Convert* in these words, *viz.* 'I do hereby sincerely declare, That 'tis 'not for Controversie-sake that I am so much 'engag'd therein; nor am I the beginner of 'these Controversies, being wholly defen-'sive, *&c.*

And what has our Adversary against this? [I know it to be very true, tho' the Devil and all his Agents should say the contrary, and endeavour to outface me with their Lies]. Our Adversary saith, *viz. I am willing to let* Richard Ashbye *know, that his Brother* Whitehead *is false in this also:* And why so? *For* (quoth *F. B.*) *he writ against Episcopalians, Presbyterians, Independants, and Baptists, before ever they wrote against him. Answer*, I deny that, and we have no proof but his own bare *ipse dixit* for it. Some of them, (i. e. *Presbyterians* in *Cromwell's* time, when the *Episcopal had no Power*) begun to Persecute and Imprison me and others, and also to defame us in Print before ever I was concerned in Printed Controversie against them; and it was the worst and most rigid sort that I was so concerned against, and

therefore

therefore not the beginner of either of those first Controversies, (*i. e.* with some *Presbyterians*) nor yet of these with this Adversary, but was and am still wholly defensive.

And suppose (as he saith) I had *writ Ten Books against others to One Book against me, of any one Man's Writing*, I did not write Ten Books against any one Man, for only his One Book against me: But suppose Ten Books wrote either by Ten Persons, more or fewer, either against me in particular, or against me, inclusively with others; and I had or have wrote Ten Answers to those Ten Books; this proves me not a *Contentious Scribler*, as he renders me; but still I am on the defensive part, and put upon a necessity of being defensive.

Yet, to prove me false herein, our Adversary adds, viz. *And in Nine Months time he wrote Three Books against me, to one of mine against the* Quakers; *and Two of them without any fresh occasion given him.*

But *F. Bugg* knows he gave the first occasion, he begun the Controversie, and that I was wholly defensive therein, by way of Answer to his bitter Invectives, and foul Aspersions against the *Quakers* (so called) their Order and Discipline; for did I begin to be concerned, before his Book *De Christiana Libertate* came forth? No; 'twas his foul Abuses in that Book against us, gave me the first occasion to appear in Print against

againſt him, and after that his divers other abuſive Books and Pamphlets againſt us, both before and ſince he turn'd to the Prieſts, and ſo often falſly accuſing us the ſaid People with *Contempt of the Scripture, denying Jeſus to be Chriſt, deſpiſing his Ordinances, his Miniſters and Magiſtrates, making Diviſions in Church and State*, p. 7. *&c.* with many more Calumnies, and all to excuſe and cover his own baſe Backſliding and Self-condemned Apoſtacy, and *Judas*-like to incenſe both Prieſts and Rulers againſt us by his foul Railery, black and odious Characters which he has maliciouſly put upon us; but as to the latter, the Lord has hedged up his Way, and manifeſted his Folly, reſtleſs Envy, and implacable deadly Malice unto many; and our God has given us Power and Zeal to withſtand and oppoſe him therein, and trample upon his great Malice, and ſuch fruitleſs Attempts of Inveterate Adverſaries.

As to our Adverſary's Poſtſcript to *G. W.* about his aforeſaid Letters to *William Smithies* and *Iſaac Archer*, which he queſtions, *if he has not rightly Interpreted the purport of*, I muſt needs ſay it appears a very idle, ſilly, boaſting Romance, and ſcurrilous piece of fictitious Forgery feigned upon me, and in my Name, and tho' never ſo ſaid, nor ſayable by me: See how unlike *G. Whitehead*, or any other *Quaker*, he introduces his feigned Story, *viz.* G. W. *I*

perceive how uneaſie you are, and how ſmooth you appear, as in your Letters to Mr. Smithies *and Mr.* Archer; *and, by the tenure thereof, methinks I hear you ſay, Good Gentlemen be ſo kind to us, the diſtreſſed and perplexed* Quakers, *as to ſtop* F. Bugg *from writing againſt our Errors*, &c. with much more ſuch Stuff: Is this like my Language? He never heard me ſay any ſuch thing: Oh falſe! Oh ſilly! Oh idle Romance.

CHAP.

CHAP. V.

A Brief Anſwer to F. Bugg's *pretended Brief Hiſtory of* Quakeriſm; *Stiled,* The *Quakers* ſet in their True Light.

UPON a ſerious peruſal of the ſaid pretended Hiſtory, and comparing the ſame with his other Reproachful Books and Pamphlets againſt the People called *Quakers*, which have been duely Anſwered, and juſtly Refuted in Courſe.

His Title, *The* Quakers *ſet in their True Light*, is very impertinent to his partial and falſe Hiſtory, tho' very true as to the *Quakers*, whoſe True Light is no other but *Chriſt the True Light, which lighteth every Man coming into the World*, John 1. 9.

This ſame pretended Hiſtory of *F. Bugg*'s appears to be chiefly made up of the ſame Abuſive and Calumnious Stuff which his other Pamphlets are compoſed of, and frequently reiterated by him, tho' plainly refuted, which being now by him turned into Hiſtory, appears a ſordid kind of impoſing the Credit of his own preſumptuous Antho-

rity, as Historian, even in those very things which he cannot maintain in Controversie, nor support his own Credit in; therefore as a most impertinent, partial and envious Historian he may be justly deemed.

Please to take a few Instances of *F. Bugg*'s false Stories, and gross Calumnies, in his said pretended History before clearly refuted, in our Answers to him and other Apostates, *&c.*

F. Bugg in his Epistle, Dedicated to the Bishop of *London*, compares the *Quakers* to *Magicians of* Egypt, *to* Simon Magus *the Sorcerer*, to *Juglers*; rendring them *no better than Hereticks, Blasphemers*, and like *Satan himself, and his Ministers*, thus odiously representing them. All which, and much more such like Stuff, we reject as his own gross and sordid Calumnious Railery, and hope the said Bishop, on serious Consideration, will not Credit nor Patronize such gross Railery, nor Esteem it for his Reputation or Honour, to be Credulous in such Cases against us, from the bare Authority of not only partial, but bitter and implacable Adversaries, as the said *Bugg* has notoriously manifested himself to be.

Here follows *F. Bugg*'s most general Slanders, repeated and refuted gross Calumnies, against the People called *Quakers*, in his said History, with brief Notes on them.

1. P. 3. *Bugg* saith: *That none Preached Murther more than the* Quakers.

Note,

Note, What he alledges for this groſs Calumny, is anſwered long ſince in our Book, Entituled, *Chriſt's Lambs defended from Satan's Rage.*

2. P. 4. *That they ſit at* Devonſhire-houſe *to null, make void, and repeal as Unlawful, what the King, Lords and Commons make Lawful at* Weſtminſter.

Note, This Calumny is refuted in Anſwer to him before, and his envious deſign therein diſcovered. See *The Counterfeit Convert*, p. 46, 47, 48, 49, 50, 51.

3. P. 9. *That they preſt into the World with Principles againſt* ALL *Rule and Government.*

Note, A loud and moſt groſs Lie; our Principles were always for Chriſt's Rule and Government among Chriſtians, and for all Juſt Rule and Government among Men, as being God's Ordinance.

4. *That the Foundation they went upon was, under pretence of magnifying the Light in themſelves, to deny Jeſus of* Nazareth, *to undervalue his Death and Sufferings, contemn his Laws contain'd in the Holy Scriptures*, &c. p. 9.

Note, Theſe are notorious and moſt horrid Falſhoods; the quite contrary is aſſerted frequently by us: We magnifie Chriſt's Light and Life in Man for no ſuch Ends, but the contrary, as thereby ſincerely to own and follow the Lord Jeſus Chriſt through his Sufferings, and according to his Laws: It was by his Light in us, that we were led to Suffer with him, and to be

Crucified with him, and to Die with him, that we might Live and Reign with him, who tasted Death for every Man.

5. *That* G. W. *hath vindicated this*, i. e. *that the Scripture was Serpent's Meat, Beastly Ware*, &c. p. 9.

Note, A foul Calumny against *G. W.* 'twas never my Principle so to term the Scripture; I have always had from my Childhood a real esteem and great love for the *Holy Scriptures*; nor do I know of any among us that ever called them *Beastly Ware*, or *Serpents Meat*; nor do we own the Expressions as applicable to Holy Scripture, we having also most generally bought Bibles, which I never heard any call *Beastly Ware* before, tho' probably some or other might so term such Mens perversions on Scripture, as make a Trade thereof for Money, or filthy Lucre, wherein I suppose they could not intend any contempt of Holy Scripture, but upon their Unscriptural Preaching for filthy Lucre.

6. *That* G. W. *and his Followers, have published a Journal of* G. F's *deluding Charms, on purpose to Bewitch the People like* SIMON MAGUS, p. 9.

Note, This is still foul, filthy, and abusive; for, 1. We know no deluding Charms in that Journal. 2. Nor had we any such purpose in the Publication thereof, as to Bewitch People. Behold how the Man belches, vomits and foams out his own shame

shame against us, contrary to his own former Testimonies for us, &c.

7. *That* G. F. *wrought Counterfeit Miracles, and never in the Name of Jesus*, p. 11.

Note, This is still enviously to Abuse *G. F.* and us; we read not, in all his Writings, that ever he so much as pretended to work any Miracle, either by himself, or in his own Name, or by his own Power, but that by the Power of the Lord, (which is no other Name but that which was given to Jesus Christ, *Phil.* 2. 9.) some Great Things have been wrought, even in Answer to the Prayers (and fervent Breathings to God) of that Good Man, *G. F.* and others of the Church-partakers of the same Faith in Christ with him, wherein they did not pretend to pray in any other Name, Power, or Spirit, but that of Jesus Christ.

8. *That both* Fox *and* Parnell *call themselves Christ in* W. P's *Sence*, p. 12.

Note, I do not believe *W. Penn* either gave, or will own any such Sence, it being contrary to his and all our Sence so to call any Mortal Man upon Earth, tho' some may be come to THAT which was before Languages, or Humane Arguments were, *i. e.* to the Word and Power of God, and his Son Jesus Christ, which was only the same *G. F.* and *J. Parnell* intended.

9. *That the Humanity of Christ the* Quakers *deny it as clearly, as the* Socinians *deny his Godhead*, p. 12.

Note,

Note, This is a groſs and notorious Falſhood, we (*i. e.* the *Quakers* ſo called) have often clearly and ſcripturally Confeſſed and Aſſerted both the Divinity and Humanity (*i. e.* Manhood) of Chriſt Jeſus, as many of our Books manifeſtly prove.

10. *That the* Foxonian Quakers *ſay of* G. Fox, *he is the Power of God*, p. 13.

Note, This alſo is poſitively denied by us as a groſs and foul Calumny: Pray where do any of the *Quakers* ſo ſay of *G. F?* I know not, (neither do we own his ſcornful Nick-name and Diſtinction of *Foxonian Quakers*) for we are ſure 'tis contrary to our Principle and Profeſſion, to ſet up any Sect Maſters over us, or to *Adore* any Mortal Man, or Finite Creature, *as*

11. *God*, as is alſo charged upon *G. F*'s *Followers* touching him, pag. 14. which we deem alſo a notorious Falſhood.

12. *That all the* Quakers *Prophets being* 400 *in number, give Witneſs to* G. Fox, *and Adore him as the Branch, the Star, the Sun of Righteouſneſs.* p. 15.

Note, This old Story of *Bugg*'s is a groſs refuted Lie and Calumny, *G. Fox* is not ſo much as mentioned in that Epiſtle, out of which thoſe words, [*viz. the Branch, the Star, the Son of Righteouſneſs*] are taken, directed to the *Camp of the Lord in* England, p. 66. of *E. B*'s Works.

13. *That*

13. *That Baptiſm and the Lord's Supper God never commanded, are given forth by them who are Brazened with Deceit*, p. 15.

Note, This is falſly charged and ſtated in both, and contrary to what we have frequently confeſſed with reſpect to both; for, 1. *John*'s Baptiſm was by ſpecial Command from Heaven, and had its Diſpenſation and Time, as 'twas Typical of Chriſt's Spiritual Baptiſm. 2. The Lord's Supper, both as in the Type, and in the Antitype, in the Figure, and in the Myſtery and Subſtance, diſtinctly and truly conſidered in their placed Diſpenſations, we have often Scripturally confeſſed, and even in Anſwer to this Adverſary, let him review *The* Quakers *Vindication againſt* F. Bugg's *Calumnies*, p. 2. Col. 1. 2.

14. *That* G. F. *was a Blaſphemer of the Bleſſed Trinity*, p. 16.

Note, A groſs Calumny alſo: He neither Blaſphemed nor Oppoſed the Scripture *Trinity*, (*i. e.* Three) of the Father, the Word, (or Son) and Holy Ghoſt, but objected againſt ſome Unſcriptural Diſtinctions and Terms of Three diſtinct or ſeparate Perſonalities, Subſiſtances, or Subſtances, Unſcripturally by ſome ſuppoſed or implied in the Deity.

15. *That the* Quakers *count all others, who are not of their Communion, Damned Perſons*, p. 16.

This

This is both false, and too uncharitable for the People called *Quakers*, to be of such a severe Judgment, Charitably believing, that many not in outward Communion with them, under various Forms of Religion, may be sincere to God according to their Understandings and Belief; as also that there are other Sheep which are not yet of this Fold, whom Jesus Christ will gather and fetch home into his Fold; and that in every Nation and People, such as fear God and work Righteousness, are and shall be accepted of him.

16. *That the Jesuit taught them this, That they must not by any means Swear*, p. 17.

Note, A gross Lye, for Jesus Christ taught us not to Swear, *Mat.* 5. and so did his Holy Apostle *James*, Chap. 5. And many of the Blessed Martyrs and Protestant Reformers, were of the same Judgment with us, whom the Papists Accused and Persecuted for the same, who imposed Swearing as their Priests taught, contrary to Christ's Command.

17. *That this sullen and dogged Sect, is the Jesuit's natural and undoubted Issue, tho' like other Bastards, they are ashamed to own their Father*, &c. p. 17.

Note, These are like some of *Bugg*'s false and shameful Raileries, and no such thing could he demonstrate in all the 25 Years, that he was Conversant among the People called *Quakers*, or since, nor what *Jesuit*

was

was then his Father, or to whom he was then *Baſtard*; but the contrary he has in Print declared for the ſaid People, and their Doctrine, even ſince he left them; witneſs his *Quakers Detected*, Cited in our *Quakers Vindication*, and other Anſwers. But 'tis an ill and naſty Bird that bewrays its own Neſt, as he has done. Theſe laſt Aſperſions, of *the Jeſuits Teaching the* Quakers, *and they the Jeſuits Natural Iſſue and Baſtards*, &c. *Bugg* Credulouſly pretends to Cite out of a Learned Divine's Book of the Church of *England*, but tells not his Name, that his Credit may be enquired into; but whatever he be, he is of no Credit with us in this foul Aſperſion and Abuſe.

18. *That the* Quakers *Allegorize the Death and Sufferings of Chriſt, his Paſſion, Atonement, Reſurrection and Aſcenſion to be within*, p. 17.

Note, This is a known Perverſion and Falſhood; the true Spiritual-minded *Quakers* do not Allegorize away either the outward Sufferings, Paſſion, or Death, or Atonement, Reſurrection, or Aſcenſion of Jeſus Chriſt, (as if all theſe were within only) for they really believe and own all theſe to have been done and tranſacted outwardly and literally, as well as they truly believe and own the Myſtery, Spiritual Sence, Influence, and real Benefit and Advantage thereof, as Inwardly and Spiritually partaken of, felt, and experienced by every

every Sincere and Spiritual Believer in Christ Jesus.

19. *That neither if you go to a Thousand of their Meetings, shall you hear one of their Preachers have such an Expression in their Mouths, as Confessing their Sins, and Begging Pardon for Jesus Christ's sake*, p. 18.

Note, This is a presumptuous Prediction, such Confession and Supplication have been oftentimes in publick among us, and may be again for ought *F. B.* knows, for them that want Forgiveness and Cleansing from Sin, well-knowing that the Lord requires both true Confession, and forsaking Sin; tho' we do not Confess nor Pray by Book or Lyturgy after the Priest, yet we feel the Spirit of Christ making Intercession with Sighs and Groans, which cannot be uttered.

20. *That the Scriptures are Beastly Ware*, p. 21.

Note, This Reproach and Blasphemy *F. B.* has often most fallly cast upon us; 'tis Answered before several times, and more fully hereafter.

21. *That the* Quakers *first rose in the North, breaking all Law, Order, and Government*, p. 22.

That Quakerism *flowed over all our Banks, of all Law, Order, and Government, both Divine and Humane*, p. 24.

Note, Both these are gross and very offensive Aspersions, before Answered and Refuted

ted manifeſtly by our Chriſtian Converſations.

22. *That they have a great Tax Collected, to maintain their Teachers, Travellers, and Spies, both at Home and Abroad*, p. 31.

Note, For which groſs Lies, *F. Bugg* quotes his own Authority, and bids *ſee his Books, Battering Rams againſt* New Rome, and New Rome *Unmask'd*, wherein we do not only deny his impoſed Authority, but have Refuted and Confuted the ſame in our Anſwers to thoſe his Books quoted by him.

23. *That by their Threatned Chronicle, they (i. e. the Quakers) intend to repreſent this Nation as a Perſecuting, Bloody-minded People*, p. 34.

Note, No ſuch Threatning or Intention are we juſtly Chargeable with, nor ſo to Repreſent this Nation, for 'tis not ſo now, nor were the People thereof in general ſuch, when Perſecution was on foot; but the Perſecutors in it (many of whom are ſince cut off) did openly ſhew their Cruelty, by Impriſoning many to Death, and by making Havock and Spoil upon the Goods of many Families, to their great Impoveriſhment, and Ruin of divers, beſides thoſe that were Baniſhed out of the Land by Perſecutors; but Bleſſed be God, and Thanks to the Preſent Government, the Caſe is now altered much for the better on that account, thoſe Cruel Perſecutions being ſtopt, and the preſent Perſecution we are now

under, being chiefly the vile Misrepresentations, gross Lies and Calumnies of dark and malicious Apostates and Backsliders, (such as *F. B.*) and their Adherents.

24. *That the* Quakers *prefer their own Books before and above the Scripture*, p. 37. *That they prefer their Nonsensical Pamphlets before the Scriptures, being compared with the Contemptible Expressions they give them as* BEASTLY WARE, *&c.* p. 38.

Note, These are some of his Old Calumnies and Perversions frequently Answered and Refuted; for yet again we solemnly say, We prefer the Holy Scriptures of the Old and New Testament, as contained in the Bible, (and that Book it self) above, and to all other Books extant in the World, whether our own or any other Books whatsoever, as sincerely owning the *Holy Scriptures* aforesaid, not only to have been given by Divine Inspiration, but most eminently confirmed by Divine Authority.

25. *That* G. Keith *could not in Conscience clear the Body of the* Quakers *from those Errors charged upon them in* Pensilvania, *in regard he knew them guilty thereof*, p. 40. (*i. e.* the Body of the *Quakers*.)

Note, The Body of the *Quakers* he did not Charge therewith, but a few in *Pensilvania*; for the Body of the *Quakers* there have cleared themselves thereof, and he has seemed expressly to clear the Body or People called *Quakers*, and in particular our approved

approved Writers in *England*, as Sound in the Christian Faith, as appears in his own Book, Entituled, *A Serious Appeal*, &c. Printed *Anno* 1692. If he will not stand to this, but contradict himself against us, we cannot help that, *F. B.* may take him by the Hand, and give him the Right Hand of Fellowship.

26. *That the Principles and Practices of the* Quakers, *are contrary to those of the* French Protestants, *and indeed to all other* Christians, p. 41.

Note, Here are two great Falshoods contain'd in this Charge, and they are in general and indefinite Terms too; for, first, as to those Principles of the *French Protestants* (as Cited by *F. Bugg* himself, p. 41, to 47.) they Believe and Confess,

1. 'That there is but one God only, 'whose Being only is Simple, Spiritual, E-'ternal, Invisible, Immutable, Infinite, and 'Incomprehensible.

2. 'That in that Divine Being, there be 'the Father, Son, and Holy Ghost.

3. 'That the Father is the First Cause, in 'Order, and the Beginning of all things; 'the Son his Everlasting Word; the Holy 'Ghost his Vertue, Power, and Efficacy.

4. 'That tho' these *Divine Three* are di-'stinct or distinguished (*i. e.* as to their Re-'lative Properties of Father, Son, and Holy 'Ghost) yet not divided, but of One and

'the Same Essence (i. e. *Being*) Eternity, 'Power, and Equality.

5. 'That the Doctrine contained in the '*Holy Scriptures*, (*i. e.* of the Old and New 'Testament) proceeds from God, from 'whom only, and not from Men, it derives 'its Authority, and that all *Matters necessa-* 'rily required for the Worship of God, and our 'Salvation, are therein *testified*, (they say 'contained) and therefore that 'tis not law- 'ful for Men or Angels to *add unto*, *take* 'from, or *change* this DOCTRINE, (*i. e.* 'the Doctrine necessary to God's Worship, 'and our Salvation, as they say.)

6. 'That God, of his Rich Grace, Mercy 'and Bounty, delivers his Children through 'our Lord Jesus Christ, (*i. e.* from Sin and 'Condemnation.)

7. 'That Jesus Christ, being the Wisdom 'and Eternal Son of God, took upon him 'the Nature of Man, so that he is God and 'Man; (but *one Lord Jesus Christ*) and, that 'he might be able to suffer in Soul and Bo- 'dy, was made like unto us in all things, 'Sin only excepted; so that as to *Man's* 'Nature, he was indeed of the Seed of *Abra-* 'ham and *David*, Conceived in due time in 'the Womb of the Virgin *Mary*, by the Se- 'cret and Incomprehensible Power of the 'Holy Ghost; and that in one and the same 'Lord Jesus Christ, his Two Natures (*i. e.* 'as God and Man) are inseparably united, 'yet each retaining its distinct Properties;

'so

'ſo conſidering Chriſt in his Deity, as not 'to deprive him of his *Manhood*, we having 'one Mediator between God and Men, even 'the Man Chriſt Jeſus.

8. 'That by that one Sacrifice which Je'ſus Chriſt Offered upon the Croſs, we are 'Reconciled unto God (*i. e.* being Recon'ciled by his Death, we, who believe in him, 'ſhall be ſaved by his Life, *Rom.* 5.)

9. 'That the Lord Jeſus Chriſt, by the 'Power and Spirit of God, was Raiſed 'from the Dead; [to which I add, That he ever lives in his own proper glorious Body, in which he Aſcended into Glory, and wherein he is Head of his Myſtical Body, the Church, which as united to him and his Glorious Body, is One Body, 1 *Cor.* 12. 12, 20, 27. *Epheſ.* 1. 23. and 4. 4. and 5. 30. *Phil.* 3. 21.]

10. 'That Jeſus Chriſt is ſo conferred 'upon us, as to be our Advocate, (with the 'Father) and that he commandeth us in 'our Prayers to preſent our ſelves (or Pray) 'to the Father in his Name.

11. 'That God will have the World 'Ruled (and reſtrained) by Laws and Ci'vil Government, and therefore he appoin'teth Kings and Common-wealths, and o'ther kinds of Principalities, whether He'reditary, or otherwiſe, (*i. e.* as it pleaſeth 'him) and alſo what pertaineth to the Mi'niſtration of Juſtice, whereof he himſelf 'is the Author, therefore hath he delivered

'the Sword (*i. e.* of Justice) into the Magistrates Hands, *&c.*

12. 'That also much Honour and Reverence ought to be given to them as unto 'God's Officers, and due Obedience yielded unto their Laws, and Tribute, and 'Taxes paid, and the Yoke of Subjection 'born, if the Magistrates be Infidels, so that 'the *Soveraign Government of God be preserved.*

Thus I have abstracted divers of the most material passages out of the Citation before, of the *French Protestants* Confession of Faith, which he has set forth an Abstract of, quoting the first Volume of *J. Quick's History, Synod. in Gal. Reform.* p. 6, to 15. Note, that in the second and fourth Article the word *Persons* is left out, and that for the more plainness, a few *Parenthesis's* (some beginning with *i. e.*) are added, (and the ninth altered more into Scripture words) in this Abstract, which I am perswaded (as they are sincerely owned by me) may be freely owned, assented unto, and signed by most *Quakers* (so call'd) in *England*, and elsewhere, consequently so far from being contrary thereunto, or to all other Christians, either in Principles or Practices, as *F. B.* has most falsly and slanderously Misrepresented and Aspersed them; The Lord (if it be his Will) give him to see and confess his great Injustice and Injury before he Dies.

But

But a little further, to purſue his baſe and falſe Dealing.

27. *F. B.* again very abuſively and falſly quotes *E. Burrough*'s Works thus, *viz. About Water-Baptiſm*, p. 518. *We utterly deny, and do ſay, it is no Ordinance of God, but it is an Inſtitution of the Whore of* Rome, *and* England *received it by a Popiſh Inſtitution*, &c. p. 44.

Note, Which baſe Perverſion and Abuſe is evidently Refuted in *The* Quakers *Vindication*, p. 2. Col. 1, 2. thus, 'This is very 'partially and unjuſtly Cited, and in the 'firſt words falſly; for *E. Burroughs*'s An'ſwer in the very place is thus, *viz.* As 'for Baptiſm and the Supper of the Lord, 'we do own it, and it is practiſed of us in 'the Life and Power of God; but as for 'your Baptiſm, that is to ſay, SPRINK'LING INFANTS, calling it *the Baptiſm* 'into the Faith, and that they are made Mem'bers of the Church thereby, and that it *is* 'a Seal of Regeneration, as you ſay, [theſe 'foregoing words *Bugg* leaves out] that we 'do utterly deny, and do ſay it is no Ordi'nance of God; neither was it ever com'manded by him, or practiſed by his Saints, '&c. [thus *F. B.* before Cited *E. B.*] But again.

Note, 'Here he did not ſay, that *Water-* 'Baptiſm (without diſtinction) is a Popiſh 'Inſtitution, but objected againſt *Sprinkling* 'Infants, and calling it *the Baptiſm into the* 'Faith,

'*Faith*, &c. for he knew that *Water Baptism* 'it self was practised by *John the Baptist*, '(by special Commission from Heaven pe-'culiar to him and his Ministry) and also 'in the Apostle's time by some of them, long 'before the Pope was.

Wherefore *F. Bugg*'s gross Perversion and Abuse in this and many other things, (too numerous now to recite) are notorious and shameful; the Lord the Righteous Judge (to whom we commit our Cause) humble this Adversary, if it be his Blessed Will; and let all others among us, *&c.* take warning from his woful and lamentable Backsliding and Fall.

Let one most Scandalous and Blasphemous Calumny be yet further Remarked, *viz.*

Fr. Bugg's repeated Charge against the *Quakers*, *viz.* these *Contemptible Expressions*, as *calling the Scriptures Beastly Ware*, &c. as before; and the like we are Charged with in that most malicious wicked Piece, *The Snake in the Grass*, where divers gross Calumnies are broached from *Bugg*'s Authority and Credit.

I having examined that Book out of which the said Expressions have been pretended to be taken, Entituled, *A Brief Discovery of a Threefold state of Antichrist*, Printed *Anno* 1653. p. 9. I find no such gross Expressions as calling the Scriptures *Beastly Ware*, but divers severe Reflections upon the *Covetous*, *Perse-*

Perſecuting Prieſts in thoſe Days, then writ by ſome Priſoners at *York-Caſtle*, 1653. and what's there called *Beaſtly Ware* is not the *Scriptures*, but what *Babylon's Merchants ſell for a large Price*, i. e. *a Rabble of Notions heaped up in their Brain all the Week, and which they ſell for filthy lucre's ſake*, &c. calling them alſo, *Idol-Merchants, Coſtly Sermon-makers, who Perſecuted the pure Truth the Saints live in*, p. 9, 10. of the ſaid *Brief Diſcovery*; but not a word of calling the *Scriptures themſelves Beaſtly Ware*; and I am perſwaded ſuch Blaſphemy and Contempt of Holy Scripture was far from the Thoughts of thoſe ſaid Priſoners, and that which they would have abominated and rejected with Abhorrence, if they had then been Charg'd therewith.

Thus the Perverſion and Injury done by *F. B. &c.* in this Matter is apparent, in his putting *Mens dark Notions* for the *Holy Scriptures*. The ſaid Priſoners called *Babylon's* Merchants *Rabble of Notions, Beaſtly Ware*; but *F. B.* ſays it is *the Scriptures* which they ſo call; what a ſhameful Liar and Perverter is this! He pretends to prove *W. Penn a Liar for once*, p. 38. *Brief Hiſtory*. But 'tis more true, that he is more than once, yea, often prov'd a *Liar*, and groſs Defamer of others; and that his pretended *Pious Endeavours* (by you his Approvers and Miniſters aforeſaid) are proved very *Impious*, and you may Anſwer for him, and Vindi-

cate

cate him, if you please, or can, since you have given him such high Approbation and Congratulation, which he has divulged to your Disgrace; for *F. B*'s Answering by repeating Calumnies and Slanders against us, will deserve little further notice, since so often unanswerably Confuted already; and if you his Approvers, will not adventure to attempt his Vindication, as well as Approbation, nor yet shew any publick dislike of his Abuses, scandalous and reproachful Scribling, but leave him to his own Vindication, and farther to reproach us, we may take it as an Indication, that you are Conscious his Defaming Work is not justifiable nor warrantable in the sight of God, or Just Men, and that you have over-shot your selves in his Approbation; and the more guilty your selves in suffering Sin to lye upon him, without just Reproof suitable to his publick Offence and Crime against Truth: But if you will be mute in this Matter, and suffer him to persist in his wonted Course of Vilifying and Abusing us, without your publick Reprehension or Dislike thereof, then may you be farther justly called in question, and Exposed thereupon for your neglect of Justice.

CHAP.

CHAP. VI.

A Brief Answer to Fr. Bugg's *Two Printed Papers, Dated* March, 1696.

TO his Printed Paper unduly Stiled, *George Whitehead's Oath*, unjustly Accusing the *Quakers* with Prevaricating about Swearing.

His Story hereupon, both first, As to the Form of the Oath pretended. Secondly, And as to its being Read to him. *G. W.* affirms he is wronged in this Accusation and Story by *F. B.* and that he is not Conscious to himself thereof, but (as preferring Truth's Reputation before his own) patiently suffers and bears it, among many other Personal Injuries, Misrepresentations, and Detractions cast upon him by this Adversary, whom I ask,

1. *F. B.* who was thy Informer about this said Oath pretended?

2. Out of what Book was it Read to *G. W.* and by whom?

3. Suppose I had failed of our Principle in that Case (as I have not) hast thou done

done either fairly or justly, thence to asperse the *Quakers* in general with *Prevaricating about Swearing?* Must they all suffer for my Fault, if I had committed it, which I did not, as many can Witness?

As to the *Association*, and his taunting Insinuations concerning the *King and Government*, and our Affection and Fidelity towards them, and forming an Address for us like an Officious Agent, we hope we have given that Satisfaction, as to our Innocency, which this and the rest of our most Inveterate Adversaries cannot extinguish, and the Acceptance and Favours which (as a People) we have received (through God's Providence) from the Government, no doubt does vex and fret this our Implacable Adversary, seeing his many Attempts, and strenuous Endeavours to render us Obnoxious, and to Incense the Government against us, and by his utmost Endeavours (that way to prevent our Belief) are so manifestly disappointed and frustrated, Blessed and Praised be our God for Ever, who hath attended our Endeavours. But let it be observed how sordid, brutish and unnatural it was in *F. Bugg*, so strenuously to labour to prevent the *Quakers* Relief in the Case of Oaths, [since he Married his Son into an Honest Family of *Quakers* (so called) and appeared very officious (as I am credibly informed) to promote the Marriage] as if he would rather have them also Ruined, than Relieved?

As

As to our Christian Confession of Christ, his *Divinity and Humanity, and his Glorious Body in Heaven*, we have sufficiently and sincerely evinced according to Holy Scripture, against this Adversary, and other Opposers, which they are not able to Confute, knowing also that we are not necessitated to give farther Answer to his Impertinent Questions, especially since his Work is so much falsly to Accuse and Asperse us with sly and unjust Insinuations, to render us Offensive and Obnoxious to the Government: Besides, One Fool may ask more Questions than Twenty Wise Men may Answer.

To *F. Bugg*'s Paper, Stiled, *A Brief Reply*, which with the other before-mentioned, he having delivered at the House of Lords, which one of them gave me.

His false Charge of *our Contempt of Christ, and the Scriptures*, being Answered and Refuted before, in several Answers to his Malicious Books and Pamphlets, he proceeds in his wonted Course of Perversion and Defaming still, for which he frequently quotes his own Presumptuous Authority, and Refuted Pamphlets.

As to his offence at the Words he Cites of *an Imagined God beyond the Stars, and their Carnal Christ*. We say, First, The True Infinite and Omnipresent God, tho' in Heaven above, yet is not confined or limitted to beyond the Stars, nor

can the Heaven of Heavens contain Him.

2. The *True Lord Jesus Christ* who Ascended *far above all Heavens, that he might fill all things*, He is not a Carnal Christ, but a Spiritual and most Glorious Christ, in Soul, Spirit, and Body; therefore to deem or call him a Carnal Christ, (which I know none among us do) is so far to undervalue his Glory and Dignity, that it appears no less than Blasphemy; and how *F. B.* will clear himself thereof, I know not.

His Charge against the *Quakers*, *That they cannot Sign the Association, and thereby Declare the King Rightful and Lawful King for Conscience sake.*

This Consequence is a Gross and Envious Perversion, and Contradicted by his own following Confession, *viz. And yet they tell you, that their not signing it, is not in opposition to his being Declared Rightful and Lawful King:* But then to invalidate this, he questions, *Who says so?* No Body; that's false, for his words, *they tell you*, imply some Body; but *from what Meeting?* Answer, An Approved Meeting, by the People called *Quakers*, whom he vilifies to the Government, and not *from Two or Three* Quakers *under the Hedge, as he scoffs.*

That we never made an Address to His Present Majesty, is a known Lie; we have made several, and that with Real Gratitude too, for the Kindnesses and Priviledges we have Received, and Enjoy by Law.

These

These Two said Papers of *F. Bugg's* were by him delivered at the House of Lords to divers of them, with manifest Design to frustrate our Relief in the Case of Oaths; but the Lord our God hath frustrated his Evil Enterprizes, and Design of Malice, as he hath done, and will frustrate the Tokens of Liars, and Malicious Incendiaries, and Treacherous *Judas's*, Apostates, *&c.* Triumph and Rejoice over their Malice, ye Lambs of Christ's Fold, who hath from time to time defeated their Mischievous Enterprizes and Attempts, and disappointed their Deadly Malice, and Outragious Fury, and let them fume and fret themselves in their Madness and Disappointments, until the Fire of their own kindling (wherein they labour and toyl themselves) devour them, if they will not Repent, and be Reclaimed.

CHAP. VII.

A Brief Answer and Reply to F. Bugg's *Second Summons* (as he directs it) *to the City* Abell, 2 Sam. 20. *To deliver up* Sheba *the Son of* Bichri, *that Man of* Belial; *by way of Metaphor alluding to the* Quakers *and* G. Whitehead, *&c.*

HIS Presumptuous *Impeachment*, and Charge, pretended *on Behalf of the Commons of* England, (*i. e.* by *Fra. Bugg*) against the *Quakers* Yearly Meeting, is (with Aggravation) repeated by him thus, *viz.*

'I did not Impeach the *Quakers* for not 'paying Tythes, *though that be Crime enough*, 'but your Yearly Meeting for Imposing the 'non-payment of Tythes upon your People, 'and that too as a grand Oppression, and 'Antichristian Yoke; and I say again, for 'you to meet Annually by way of Convoca-'tion, TO make and promulgate such Anti-'magistratical

'magistratical Laws, not only against, but 'contray to the Laws of the Land, is both 'against the King's Prerogative, the Rights 'of Parliaments, and Property of the Sub-'ject; yea, and of dangerous Consequence. 'And I say again, that by these your Canon 'Laws, you do Actually Absolve the King's 'Subjects (if the *Quakers* may be so called) 'from their Active Obedience to the Laws 'of the Land, which requires them to pay 'Tythes, *&c.*

Note, Reader, he has here added the word *Antimagistratical*, and left out *Fundamental* before the word *Laws*, in his first Presumptuous Impeachment also, as if he would render us not only guilty of Sedition in our said Meeting, but of High-Treason.

He most maliciously and virulently aggravates his said Impeachment, p. 4. in Charging the *Quakers* with 'A New Juris-'diction, lately Erected by a *few Usurpers*, 'who hold a Convention Annually at *Lon-'don*, by way of Convocation, TO make 'Laws and Ordinances contrary and repug-'nant to the Laws and Statutes of the 'Realm, which tend *to Subvert the Govern-'ment*, and if not timely prevented, may be 'of dangerous Consequence.

Which Presumptuous Impeachment (as 'tis pretended *in Behalf of the Commons of England*) contains divers gross Lies in't: As, 1. That we meet Annually either with any such Intention or Design, as TO Make,

Contrive, Promulgate and Impose *Antimagistratical Laws and Ordinances*, either *against the King's Prerogative, Rights of Parliaments, or Property of the Subjects*, is a foul, notorious, bloody, persecuting Calumny, and contrary to both our Innocent Intention, and Design of our Meeting.

2. A New Jurisdiction lately Erected by a few Usurpers, are both gross and horrid Lies, for our Annual Meetings have been of many Years standing, with the general Approbation of our People, for *the maintaining our Christian Society, Charity, Order, Discipline and Testimony*, which our Lord Jesus Christ has gathered us into, and requires of us.

3. *To make Laws against the King's Prerogative, and Rights of Parliaments*, &c. *tending to Subvert the Government*, which consequently appears not only highly Seditious, but highly Treasonable: This is both a highly false, persecuting and bloody Aspersion, tending also to incense and stir up severe and bloody Persecution against us. Oh horrid, cruel and inhumane!

But if upon a Judicial Examination of his said Presumptuous *Impeachment*, as being *in the Name or Behalf of the Commons of* England, it be found both unwarrantable, and a high Misdemeanour, and repugnant to the Rights and Priviledges of Parliaments, in him to Assume such a Power and Jurisdiction, without any Priviledge, either as Member

Member of Parliament, or any Commission or Power from the Parliament; if to excuse this Presumption, he should alledge, That *'twas but a Jest, Romance, or Mock Impeachment*, as he has excused his *Mock-Trial, and Mock-Pillory*, (as he calls it) whereon he exposed Twelve Persons, and Citizens of *London*, of good Reputation and Credit, under the Character, Reproach and Scandal of *Perjury*, at this rate he may take the Liberty to Reproach, *Defame* and *Scandalize* any Conscientious and Peaceable Subjects, with the most Enormous or Heinous Crimes in the World, and that with the highest Malice and Virulency he can, to Ruin, Destroy, and Murther them in their Reputations, Persons, and Estates, and then pretend 'twas but *in Jest or Mockery*. But then see what *Cruel Mocking* he takes liberty to, and what a *Cruel Mocker* he is; And how unlike a *Christian Convert*, or Moral Man, he acts, and yet divers of his near Relations are called *Quakers*, and in Society with the same People, who he has so Presumptuously, Injuriously and Foully Impeached and Charged, as before: Oh Unnatural, Brutish and Cruel Mocker!

One great Complaint is, That *for his Erecting a Mock-Pillory, they Indicted him at the Old-Bailey, London*, p. 3. Who were they Indicted him? 'Twas not the Persons grossly Scandalized by his *Mock-Trial, and Mock-Pillory*, for hitherto they have been very Patient

Patient and Merciful to him, in that they have not as yet entered their Actions of Defamation ſeverally againſt him, according to his Demerits, as alſo in that they did not aſſent to have him Proſecuted by other Perſons, that would have done it in a Higher Court.

The Advice given in our Yearly Meeting's Epiſtle to our Friends, That *their Sufferings* (*i. e.* for Conſcience ſake) *be duly gathered, truly entered and kept*, implies their Paſſive Obedience to the Government, wherein they cannot for Conſcience ſake actively Obey, conſequently *no Sedition*, nor Deſign of *Subverſion* to the Government on our Parts, either in the ſaid Meeting or Epiſtles. Which ſaid Epiſtles are no Impoſitions as falſly Charged, being Recommended to our own Friends, as *Concurring* with their Antient Teſtimony, received not from Men, Aſſemblies, or Humane Contrivance, but from Jeſus Chriſt; as is our Chriſtian Teſtimony againſt that known Oppreſſion of Tythes, as Claimed, (and with ſevere Perſecution) Impoſed by divers of the Clergy, which renders them not only a Burthen or Yoke, but the more againſt Chriſt, as Perſecution is; tho' our great Offence to this Mocker is, to deem Tythes now Antichriſtian; we mean, 1. Becauſe Aboliſhed by Jeſus Chriſt. 2. *Ab Origine*, (*i. e.* ſince ended by Chriſt) as Impoſed by the Pope and his Clergy. 3. As Impoſed and Forced with

with *severe Persecution*, *Imprisonment*, *Sequestrations and Seizures by* Pretended *Ministers of Christ*; contrary also to his own express Command, *Mat.* 10. 8. as well as to his true Ministers Example. 4. Contrary also to the sincere Testimony of divers Reformed Protestants, and their Martyrs, who were both Men of Good Fame, Piety, and Learning, as was *John Wickcliff*, *William Swinderby*, *Walter Brute*, *William Thorpe*, and the *Bohemians*, with others mentioned in the Book of Martyrs, *&c.* did bear Testimony against the Corruption of the Popish Clergy, and against Tythes, and Compelled Maintenance, by the Civil Authority, and this of their opposing Tythes was made a principal Article against them by the *Papists*, as more largely appears in the first Volume of Martyrs, in the Reigns of *Richard* II. *Henry* IV. and *Henry* V.

To this the Mocker gives us but a very slim Answer, and poor *Come-off*, viz. *By which you seem to make no difference between a* Popish *and* Protestant *Clergy*, *for which the Church of* England *will not thank you*, p. 1.

Pray observe what a silly Argument this is, as if that which is a Sin, and Antichristian in *Papists*, were not a Sin in such *Protestants* who are guilty of the same Fact; but testified against by true *Protestants* and *Martyrs*, and yet therein no Contrivers of *Sedition or Conspiracy to Subvert the Govern-*

ment

ment, as in effect we are Injuriously Accused by this Cruel Mocker; the principal Article of his Charge (or Impeachment) being that of deeming Tythes (as now Claimed by Priests) *Antichristian* (or against Christ) although for this we Cited both *John Wickcliff* in particular, and *William Thorpe* also more at large, who expressly saith, *Those Priests that will Challenge or Take Tythes, deny that Christ is come in the Flesh*, [which to do & is Antichristian.] Did not *William Thorpe* deem them Antichristian then? And has not this Mocker then, like the *Papists*, Accused these Martyrs (and others) Testimony, as tending to *Sedition and Subversion of the Government*, as well as he has done by the *Quakers*? But the Cruel Mocker mutely gives the *Go-by* to *William Thorp*'s Testimony, and *John Wickcliff*'s also, *against endowing the Priests with Tythes, and Temporal Possessions*, largely Cited against him in our Answer to his Impeachment, p. 2, 3, 4. All this he silently passes by, and instead of entering into the Merits of the Cause thereupon, he repeats and aggravates his Impeachment and Charge with Persecuting Invectives, fleeing to, and preferring *the Secular Power* to *Christ's Power*, and *Humane Law* to *Christ's Law*, as *what is made Law at* Westminster, *is made Unlawful at your Yearly Meeting, yea, a Grand Oppression and Antichristian Yoak; and as such, you Charge and Command your People not to pay Tythes*, p. 2.

But

But where we do so Charge and Command he shews us not, we find it not in our Epistles, which he grounds his Impeachment upon: He Argues not like a Christian, but like a Temporizing Persecutor, in preferring a *Humane Law* to *Christ's Law*: If Tythes were Abolisht by Christ's Law, as the said Martyrs Argue, who therein were not guilty of Sedition or Treason, by preferring Christ's Prerogative, and his Law, to all Temporal Power and Laws.

His Accusing me with *refusing to meet him according to my Proposal*, p. 9. and saying, *I find* G. W. *will not come forth himself, he feareth the Face of* Hungate *the Jesuit against* Hall, p. 11. are both notoriously false, the contrary is well known; first, *G. W.* earnestly pressed for a meeting with him according to his own Proposal, which was, 'To make 'it appear before any Six, Ten, or Twelve 'Competent WITNESSES, who are Mode-'rate, Men of Sence and Common Reason, 'that *Fr. Bugg* has grosly Abused and Per-'verted Truth, and Wronged the People 'called *Quakers*, both in Charge, Citation, 'and Observation, *&c.* (and this is all fully proved against him, in the afore-mentioned Answers quoted in the Preface) and which Proposal *G. W.* never declined, but *F. B.* has evaded and perverted it. Instead of so many *Witnesses* to bear Witness to what passed, he's for the *Judgment* and *Decision of so many Episcopalians, Presbyterians, Indi-*

Independents and Baptists, whose Hand (he confesseth) *is against* G. W's *Impeachment*, p. 2. So that *F. B.* would not be content with their being *Witnesses* only, as *G. W.* proposed, but must have them *Judges for Decision*, that he might be sure aforehand to have *G. W.* Condemned by a Party, against and contrary to him, even in some Points of Doctrine concerned in the Difference, yet would have *G. W.* submit to their Judgment and Decision, or else no meeting with him.

Witnesses as proposed by *G. W.* would not be accepted, but *Judges for Decision*, which was to pre-engage *G. W.* to submit, and give away his *Religion*, *Faith*, and *Conscience* aforehand, to Persons of different Perswasions, (Oh sad! Oh dark! Oh irreligious Witness!) yet if esteemed Moderate, the more fit to be Witnesses of the Controversie, than Judges or Lords over *G. W.* his *Conscience* and *Faith*; who dare trust them with the former, but may not submit to the latter. As also the Evidence of any Moderate Men, tho' of different Perswasions, might be trusted to decide whether *F. B.* had rightly and truly Cited and Quoted the right Book and Page; but whether he had thence fairly observed the true Sence thereof, this would include some Matters of Doctrine and Conscience, wherein *G. W.* and all true Christians, refuse to be Imposed upon by opposite Parties.

To

To pass by many of *F. B.*'s foul Aspersions, and cruel Mockings; in p. 4. he perverts both mine and *Isaac Penington*'s Words and Intentions; as where in *Counterfeit Conjurer*, p. 72. I said, 'I may see cause otherwise to word the Matter, and yet *our Intentions* be the same; whereupon *F. B.* thus observes, *viz. The English of which is, though* If. Penington *deny Jesus of* Nazareth *to be Christ, and make* HIM *but a Vail, a Garment*, &c. *and* G. W. *confess him to be Christ, yet they mean all one thing,* ONLY *a Garment. And the Light that was therein Crucified, is the Christ*, p. 4.

Answer, Here are four Falshoods in this Observation, 1. That *If. Penington* denies Jesus of *Nazareth* to be Christ; we find not that denial in his Works. 2. That he makes HIM BUT *a Vail, a Garment*, &c. This is not so spoken by *If. Penington* of *Him*, (*i. e.* the intire Jesus of *Nazareth*, or Son of God) but of his *Flesh* which he took on him, called the *Vail* by the Apostle himself, *Heb.* 10. 20. wherein he does not call *Jesus Christ* himself *but a Vail* or *Garment*. 3. That *If. Penington* and *G. W.* mean that Jesus *is only a Garment*, is a foul Perversion, and never so intended by either. 4. Or that they mean, *'twas the Light that was therein that was Crucified, and only is the Christ*. This also is an absurd Consequence and Perversion, for they mean that Christ was Crucified according to the Flesh, that he was put to Death

as concerning the Flesh, 1 *Pet.* 3. 18. which his Spirit or Light within could not be, therefore the *one thing* G. W. and I. P. intend or mean, is neither to deny Jesus of *Nazareth* to be Christ, nor that he is only a Garment, as both are unjustly Charged; and 'tis to be observed how *F. B.*'s Friend, *George Keith*, has Contradicted and Confuted him in this very Charge in his *Serious Appeal*, Printed but in 1692. against *Cotton Mather*, p. 25, 26. in these words, viz. 'But because he cannot fix his false Charge 'upon me of denying Christ, he Essayeth '(but with as ill Success) to fix it upon 'my Brethren, as Dear *Isaac Penington*, 'whom I well knew to be a true Believer 'in the Lord Jesus Christ, and whose Soul I 'believe is in Rest in Christ, in Heavenly 'Glory. And as to his words, we can ne'ver call the bodily Garment Christ, but 'that which appeared and dwelt in the Body. 'It is easie to put a fair and charitable Con'struction on it, as well as on Christ's 'words, when he said, *He that hath seen me 'hath seen the Father*, and yet many saw 'Christ's Body of Flesh, that never saw the 'Father. But to clear this thing, *I. P.* speaketh this in opposition to *Socinians*, and o'thers Tinctur'd with *Socinian* Principles; 'as if the Manhood of Christ that was Born 'of the Virgin, excluding the Eternal Word, 'was the only and whole Christ, wherein 'Christ was before his Body of Flesh, there-

'fore

fore he is said to have come *in* the Flesh, and to have taken Flesh; *

and if we consider Christ as he was before the World was, by whom all things were Created; and in respect of his Godhead, the Body was not that, but the Garment of it when he assumed it. But when we consider Christ as Man, as every other Man hath both Soul and Body belonging to his Essential Constitution as Man, so had Christ, and still hath, a most Glorious Soul and Body. P. 26. *Serious Appeal.*

Observe now how Charitably and Plainly *G. Keith* hath Vindicated *Jf. Penington*, both contrary to *F. Bugg*'s and *Tho. Crisp*'s Calumnies and Abuses against him in this very Matter.

As to *F. B*'s Railing and Scoffing at *Womens Meetings*, p. 5. falsly Accusing *G. Fox* with assuming Divine Attributes to HIMSELF, and the *Quakers* with *Adoring* him, p. 6. These often repeated Calumnious Abuses are Answered and Refuted in these Answers to *F. B.* &c. viz. 1. *A Just Enquiry.* 2. *A Charitable Essay.* 3. *Innocency Triumphant.* 4. *The Counterfeit Convert.* 5. *The* Quakers *Vindication against* F. Bugg's *Calumnies.* 6. *The Contentious Apostate, and his Blow Refelled.* 7. *The Contentious Apostate Recharged.* 8. *The* Quakers *Answer.* 9. *Innocency against Envy.* Some of which Answers are Sold by *Tace Sowle*, and others

by *Thomas Northcott*, *London*. *F. B.* has not given a fair Reply or Answer to any of them; but for want of better Matter, Reprints his old Refuted Stuff over and over.

Among those called *Divine Attributes*, which he accuseth *G. F.* with *assuming to himself*, are these, *viz.*

1. Who is the Son of God.

2. I was in the Paradice of God.

3. That it was Christ the Eternal Power of God, that spake in me at that time unto them.

4. Pretended Miracles wrought in his own Name only, *Journ.* p. 371, 374.

5. He that hath the same Spirit that raised up Jesus Christ, is equal with God, p. 5.

Which with other pretended Instances partially and perversly pickt up, this Mocker terms *a few Instances of Blasphemy*. But,

1. To the first, If *G. F.* said, *Who is the Son of God*, (which should rather have been *a Son of God*) yet therein he did not say, *That he himself is the only begotten Son of God*, that Eminent Title belongs *only to Christ*; for was not *Adam* called *The Son of God*? *Luke* 3. 38. Was this then Blasphemy? How Ignorant is this Mocker of Scripture Language?

2. To the second, It was no Blasphemy to say, he was in the Paradice of God, no more than to say, he was a Man in Christ; for so said *Paul*, yet no Blasphemer, 2 *Cor.* 12.

3. It is no Blasphemy to say, That Christ, or the Spirit of Christ, speaketh in or through his Ministers and Servants, for both he and they so testified. See *Mat.* 10. 19. 2 *Cor.* 13. 3. *Mark* 13. 11. *Luke* 12. 11.

4. 'Tis a notorious Lie also, *That G. F. pretended Miracles wrought in his own Name only*; for he ascribed them not to himself, but to the Power of God and his Motion, to whom he frequently prayed for the Sick and Diseased, upon which the Lord restored some; to him therefore *G. F.* returned the Praise. See his *Journ.* p. 103, 170, 171, 407.

5. The fifth Instance, as 'tis worded, is disown'd, and we do not believe that *G. F.* ever said this of himself, but that he's wrong'd herein. See what *G. Keith* saith to it contrary to *F. B. Serious Appeal*, contra *Cotton*, p. 60. *viz.* 'And whereas he 'would in the Conclusion fix it upon *G. F.* 'that he thought himself *Equal* with God, 'and that the Soul of Man was God, or a 'part of him: But seeing he bringeth not 'this from *G. F.* but from *Falde*, a most 'Partial and Envious Adversary, it is not to 'be regarded; and *W. Penn* hath sufficient-'ly Vindicated *G. F.* and also *G. F.* hath 'cleared it in his Book, that he did Wit-'ness both the Son and the Holy Spirit re-'vealed in him, who (as he taketh notice 'by the *Westminster* Confessions Acknowledg-'ment) are Equal to God the Father. What

says *F. B.* to this Vindication? The rest of his Aspersions are Answered in the aforesaid Answers.

As to the Account, and severe Characters *F. B.* gives in the *Quakers* Name against False Ministers and Ministry, p. 7, 8. this he has scraped, and patch'd up, and printed, and reiterated over and over, in most of his Pamphlets against us, and will needs have it, that therein the *Quakers* reproach *the Ministers of the Gospel, Christ's Ministers*, p. 10. which we positively deny; and 'tis wholly without proof, and what he cannot prove, *i.e.* that we reproach *Christ's Ministers*, in Testifying against *Covetous Persecuting Priests*, who make a Trade of Preaching, and of the Scriptures, and such whom the Prophet *Isaiah* called greedy dumb Dogs, *Isa.* 56. 10, 11. How will *F. B.* prove such Christ's Ministers, or Gospel Ministers? We have but his bare say-so for it, but want proof for it, wherein he does but meerly impose upon us, to Vilifie us, and Ingratiate himself into Favour with that sort of the Clergy, who are most Guilty of the Sin of Covetousness and Persecution.

The *Mocker* again repeats his false and empty Boast by way of Question, p. 12. *viz. Why then will you not bring forth* Sheba *the Son of* Bichri, *the Man of* Belial, G. W? *Is there not a wise Man amongst you?* His Cruel Mocking and Calumny in this unjust Comparison is denied; no doubt his Malice is

cruel

cruel and deadly enough to bring *G. W.* to *Sheba's* End, if he had Power, or could with any Colour or Pretence bring him under *Sheba's* Crime of Treason, *or lifting up his Hand against the King*, 2 Sam. 20. 21, 22. For doth not this Mocker's Language, Comparison, and Treatment of this kind, bespeak his deadly Malice and Design?

He goes on with his empty boasting, *viz.* He tells you, That *I wrong the Quakers in Charge, Citation, and Observation. Bring him forth according to his Proposal, and you will see it proved that I have not.*

As it was *G. W's* part to make good his Proposal or Charge against *F. B.* so he hath greatly endeavoured a Meeting with *F. B.* in *London*, before Witnesses, for the same purpose, but evaded by *F. B.* on other Terms than were in the said Proposal, as is before related: Now he has no cause to cry, *Bring him forth according to his Proposal!* For that is abundantly proved in the Answers before-mentioned.

Whereas *F. B.* further boasts, *G. W. hath wrote to divers Clergy-men, to prevail with me to desist; they give me his Letters, and wish me good Success*, p. 12.

The Clergy-men which *G. W.* wrote to, were *William Smithies* of *Cripplegate*, *London*; and *Isaac Archer* of *Milden-hall*, in *Suffolk*; which was to shew them some of his foul Abuses and Calumnies, to try them (as ha-

ving a particular Interest in him) if they would stop him: Why did he not Print *G. W.*'s Letters to them, and to himself too also? But thereby his Abuses, and sorry evasive Shifting, would have been the more apparent. Wherefore seeing he boasts of their *wishing him good Success*, these Two Questions are put to you the said *William Smithies* and *Isaac Archer*, viz.

Q. 1. Do you really in your Consciences Approve of *Francis Bugg*'s writing Books and Pamphlets against the People called *Quakers*, as he hath done?

Q. 2. Do you really Approve of his Books and Pamphlets writ by him against the said People, as namely of these in particular, under these Titles? *viz.*

1. *The* Quakers *Detected*, Printed 1686.

2. New Rome *Unmask'd*. 1692.

3. New Rome *Arraigned*; which hath in it his *Pretended Trial and Pillory*; Printed in 1693.

4. New Rome *Arraigned*; Second Impression, without the Pillory. 1694.

5. His *Impeachment*, pretended *in Behalf of the Commons of* England. 1695.

6. *A Second Summons.*

7. His Sheet, stiled, *Something in Answer to the Allegations of the* Quakers, *in their Printed Case presented to the House of Commons*, December, 1695. But the Second Edition whereof, stiled, *The Converted* Quaker's *Answer to the Allegations of his Old Brethren, the* Quakers, *&c.*

CHAP.

CHAP. VIII.

An Appendix *to the foregoing Controversies, in* Certain Positions *of the Sincere Belief, and Christian Doctrine of the People of God called* Quakers, *in Opposition to the Misrepresentations and Calumnies of* F. Bugg *(and other Apostates) in his pretended* History of the *Quakers, and other his and their Books and Pamphlets.*

1. WE, the said People, are bound in Conscience and Duty by the Holy Spirit, and Light of Christ Jesus, only and humbly to Adore and Worship the only True and Living God, Creator of Heaven and Earth, the Sea, and all Creatures, and not to Adore or Worship any Mortal Man, or Creature, or any other God whatsoever.

2. To Believe and Confess the Holy Divine Three (or Scripture Trinity) that bear

bear Record in Heaven, the Father, the Word, (or Son) and Holy Spirit, and that these Three are Essentially One in the Divine Being and Substance, One God, Blessed for Ever.

3. We are livingly taught and led by the Light and Spirit of Christ Jesus, the Living Word in our Hearts, (and that according to Holy Scripture) to Believe, Own and Confess the *Incarnation* of Jesus Christ, that is, his Real Coming in the Flesh without us; even the same Jesus of *Nazareth* that was Conceived in the Virgin *Mary* by the Power of the Holy Ghost overshadowing her, and Born of her *in* Bethlehem *of* Judea, Mat. 2. 1. and that he was Crucified, and put to Death, as concerning the Flesh without the Gates of *Jerusalem*; and we highly do Value and Esteem his Sufferings, Death, Precious Blood, and whole Sacrifice for Sinners; together with his Resurrection and Ascension into Heaven and Glory; and that he only was and is the Promised *Messias*, the Very Christ, the *Only* Begotten Son of the Living God: And as for his *Divinity*, That he is the True Light, Life, Power and Wisdom of God, and none other, according to plain Scripture Testimony.

4. The *Divinity* and *Humanity* (i. e. *Manhood*) of Christ Jesus, that as he is True God, and as he is most Glorious Man, our Mediator and Advocate, we livingly Believe,

Believe, and have often sincerely Confessed in our Publick Testimonies and Writings.

5. That as sincere and fervent Prayers to God in the Name and Spirit of Christ Jesus, is the Duty of all True Believers and Christians professing him, for whatsoever they stand in need of, especially with respect to the Peace and Happiness of their Immortal Souls; so all who are truly humbled under a Sence of their Sins, in order to true Repentance and Conversion, ought to crave Forgiveness in the Name, and for the Sake of Christ Jesus, which hath been our Practice, both Publick and Private, and God in Mercy hath accordingly answered us, who by his Grace in our Hearts, hath led many, both to confess and forsake Sin, that they might find Mercy in Christ Jesus.

6. Though we are bound in Conscience truly to Esteem and Magnifie the Divine Light, the Ingrafted Word, the Spirit and Power of Christ in us, as sufficient and able actually to save and deliver the Soul, from Sin, Death, and Condemnation, and thereby we Confess *the Man Christ Jesus* with respect to his entire Existence or *Being*, as *without* us, as well as we do own him Spiritually *within* us; knowing that this Light, Life, and Spirit of Christ Jesus, Testifie of him, and certainly Guides the truly Obedient and Sincere Believers, in his Name and Power, Inwardly, Livingly, and Experimentally, to partake of the Real Bene-

fits

fits, Fruits, and Blessed Ends of his outward Suffering, Sacrifice, and Death for Mankind, to wit, their Repentance, Conversion from Sin, Effectual Reconciliation unto God, Eternal Salvation, and Compleat Redemption, which Christ Jesus has obtained for us, (*i. e.* for all Mankind) thro' his Mediation and Sufferings.

7. Our Really Believing and Confessing the Lord Jesus Christ, his Passion, Sufferings, Death, Atonement, and Reconciliation made *for us*, and his Resurrection, Ascension and Glorification, (as without us) according to Scripture, cannot be to Allegorize all these away, as if only transacted within us, (as we have been unduly Accused) for they were really done and transacted without us, by our Blessed Lord Jesus Christ, tho' our true Knowledge of the Power of his Resurrection, and Fellowship of his Sufferings, and our being Conformable to his Death, must be Experienced *within us*, if ever we Live or Reign with Him.

8. We sincerely Prefer and Esteem the *Holy Scriptures* of the *Old and New Testament*, contain'd in that Excellent Book, commonly called the Bible, (as most Eminently Confirmed by Divine Authority, and Faithful Witnesses) before all other Books whatsoever extant in the World; and yet our preferring the Holy Spirit (from whence the Scripture came), before the Letter of it.

the Scripture, is not to undervalue the Scripture, for *the Spirit* must needs have the Preference and Prehemiuence, as being the Author, and Original Cause, and Dictator of the Holy Scriptures, and Giver of Light and Life also, whereby truly to understand them, and to live accordingly.

9. As for Baptism and the Lord's Supper, they are Scripturally considered by us in their several Dispensations, both as in the *Figure*, and in the *Substance*, in the Type and Antitype, as the Outward or Literal were Typical or Figurative of the Inward and Spiritual, we confess and own, considered in their Places, and proper Dispensations; but the Substance is more Excellent and Permanent than the Shadow; as the Inward and Spiritual Grace is more Excellent than the Outward and Visible Signs; and as Christ's Spiritual Baptism, which is the Saving Baptism, was Typified by *John*'s: And to Eat, and Drink, or Sup with Christ in his Kingdom, of that Spiritual Meat and Drink which he gives for Life to the Soul, was Typified or Figured forth by his Outward Supper of the Passover, Bread and Cup; for the Outward Element of Water cannot wash away Sin from the Soul, neither can the Outward Bread or Cup, give Life or Nourishment to the Soul.

The Shadows flee away, but the Sum and Substance remain.

10. We sincerely Believe, and have often Confessed the Immortality of the Soul of Man, that was Created in God's Image, and the Doctrine of the *Resurrection of the Dead*, according as laid down in Holy Scripture, 1 *Cor.* 15th Chapter; and of Eternal Judgment by Jesus Christ, as being Judge of the Living, and of the Dead, in the Great and Last Day of Judgment, at the Great Harvest, which is the End of the World, God having appointed a Day wherein he will Raise the Dead, both the Just and Unjust, and also Judge the World in Righteousness, by that (Heavenly and most Glorious) Man Christ Jesus whom he hath Ordained, *Acts* 17. 31. before whose Tribunal-Seat all must appear, to Receive their Final Judgment and Sentence, according to their Deeds done in the Body, whether they be Good or Evil.

11. That Christ's Gospel Ministry must be free, without forced Maintenance, filthy Lucre, or Covetousness.

12. That Magistracy, or Civil Government, is God's Ordinance; the Good Ends thereof being for the Punishment of Evil Doers, and Praise of them that do Well.

These Things we Sincerely Believe and Own; but, to do *F. Bugg* Right, we find not that he has Charged us in the Tenth Particular, about the *Resurrection*, though some

some other Apostates have: And we know no other Doctrine or Principle, Preached, Maintained, or Received among, or by Us, since we were a People, contrary to these before-mentioned; nor do we Own any contrary thereunto.

Signed in Behalf of the said People, and to Clear my own Innocency in Particular;

By G. Whitehead.

A Brief Advertiſement *to the Impartial* Reader, *upon* Francis Bugg's *laſt Book, falſly Stil'd,* The Picture of *Quakeriſm* Drawn to the Life.

THat it may appear, that as to Matter of *Doctrine*, and divers other things contain'd in the ſaid Book, he has frequently *Repeated* and *Impos'd* the ſame Notorious *Calumnies* and *Perverſions*, Unjuſtly upon the People called *Quakers*, (with other *Abuſes*) which in the foregoing *Treatiſe*, and other of our Books in *Anſwer* to him, have been, and are fully Detected; pleaſe to take a Brief *Catalogue* of ſome of his Notorious *Calumnies*, *Lies* and *Abuſes*, with ſhort *Notes* on them, as followeth.

1. In his *Dedication* to the *Biſhops* of the *Church* of *England*, whom he flatters thus, viz. *My Lords, I have not leiſure to trace them (i. e. the Quakers) in all their By-paths from the very beginning of their Riſe, and to ſhew, how they branched forth from the Seeds of the* Ranters, Levellers, *and other* Latitudinarians.

O.

Observe pray, herein he Imposeth a Notorious and Scandalous *Falshood* upon the *Bishops*, it being well known, that the said People, call'd *Quakers*, as to their *Rise*, sprung and branched forth from and out of Religious Families of the *Puritans*, (so called) and of the most sincere among those called *Independent*, *Anabaptist* and *Presbyterian* Churches and Families, and others, and not from the *Seeds* of *Ranters*, as he has grosly defamed them, thereby Abusing both *Bishops*, and other Readers.

2. *Their Contempt of the Scripture*, as Beastly Wares, p. 2. *Calling them* Beastly Ware, p. 42. *That the* Quakers *have Condemn'd the Holy Scriptures*, p. 48. *That* our *Teachers tell us, that the Scriptures are Dust, Death, Beastly Ware*, &c. p. 61. *That their Chief Work in their Meetings, as well as Writings, was to lower the Power of the Magistrates, Reproach the Ministers*, &c. *and the Bible, Beastly Ware*, &c. p. 97. He further saith, *I know, if I had recommended the Scriptures, ye would have rejected them, as* Serpents Meat, Beastly Ware, *your frequent* Epithets, p. 121. And *Beastly Ware* again, p. 125. *Hist.*

Obs. Thus he still shamefully Abuses the *Readers*, *Bishops*, and others, by these most gross repeated Blasphemous *Calumnies*, manifestly Detected both in the foregoing *Expostulation*, and other *Answers* to him.

So

So that he shamefully pleases himself with frequent Repetition of his old, stinking, loathsom *Stuff* to defame the *Quakers*.

3. *That possibly* our *Women learn'd of* my self (*i. e.* of *G. W.*) *to call the Scriptures* Dust, Death, *Beastly Ware*, &c. p. 122.

Obs. My Conscience bears me Witness, he hath suggested a horrid *Calumny* against me herein, having had a high and reverend Esteem for the *Holy Scriptures*, from my Youth upwards.

4. *That they* (*i. e.* the *Quakers*) *sprung out of the Dregs of the People, as* Ranters, &c.

Obs. Both which are Abusive Aspersions, before Detected. *Query*, Didst thou *F. B.* spring out of the *Dregs* of the People, as *Ranters*, when first thou turnedst *Quaker*? For shame, for shame leave off such sordid Stuff.

5. *That the* Quakers *deny Christ, and that their Doctrine teacheth to deny him to be Christ, who was Born of the Virgin, and their Contempt of* Jesus *of* Nazareth, (*Contents*, and p. 25, and 37.

Obs. We have often clear'd our selves of this repeated *Calumny*, abhorring the Blasphemy thereof.

6. *That*

6. *That they deny Christ to be in Heaven above, at God's Right Hand*, p. 26.

Obs. This Perversion has been often Detected: And our Confessing *Christ* IN *us, by his Spirit, Light and Grace*, is no Proof thereof.

7. *That they (i. e.* the *Quakers) Encourage each other to wait in the feeling of the Spirit of a Deceas'd Brother, and call it*, the Comforter; [therein comparing them to the *Papists*] p. 27.

Observe his Dulness and Stupidity in this Lying Perversion: He distinguishes not between the Saints *Comforter*, or Spirit of Truth in a Deceas'd Brother, and his own *Spirit*; *i. e.* between the *Spirit* of *God*, and the *Spirit* of a *Man*.

8. *That it's very plain, that they (i. e.* the *Quakers) put the* North *of* England *for the Town of* Bethlehem, *and the Branch, the Star, the Sun of Righteousness, they most Wretchedly and Blasphemously attribute to* G. Fox, p. 52. *And that the* Quakers *did* BELIEVE, *the* North *of* England *was the Town of* Bethlehem, &c. p. 53. *That the* Quakers *give Testimony to* G. Fox, *as the Branch*, &c. p. 57, 58.

Obs. What an Abominable Perversion this *Story* is, though frequently repeated by him, and detected by us, as hath been made Evident.

Evident. His Stageing us in his Mock-Tryal, Arraignment and Pillory, for Solemnly Denying the same, is not sufficient Abuse for us; but against all Truth and plain Demonstration, he insolently insists upon the same to defame us, like one hardened in his Iniquity, and Injurious *Work* of *Darkness* and *Envy*.

9. *That Christ, that was Born in the City of* David, *the* Quakers *plainly say, This is not the Christ*, p. 58. [For which he quotes the *Christian Quaker, and his Divine Test.* p. 98.]

Obj. I have Examin'd the Page 98. in both the first and second part of our said Book, *Christian Quaker*, quoted by *F. Bugg* here, in neither whereof do I find the *Quakers* saying, *That this is not the Christ that was Born in the City of* David; but his *Divinity* Asserted, and his Pre-existence before that Outward Appearance or Coming of Christ in the Flesh, that he was the Divine *Word*, the *Seed*, the *Light*, the *Life*, &c. before he took upon him that Body prepar'd for him. See now how plainly and perversly *F. B.* has Abused the *Quakers* in this Matter.

10. He scornfully repeats a known *Untruth* against me in these words, *Dear* George, *to save thy Bacon, can now do it*, [i.e. *Swear*] *and that an Oath was read to*

G. W.

G. W. *in open Court*, April 9. 1695, *and the Book being put to his Mouth, he submitted to it without gainsaying*, p. 93.

Obs. In good Conscience, I deny this *Story* again; and many can Witness the Contrary, as to what Testimony I bore in *Court*. Whoever was *P. B's Informer*, I shall not be much Inquisitive, I know my own *Innocency*, and can demonstrate it, if it were not to an Enemy, that labours to Asperse me.

11. *That their Teachers in their Travels to and fro, to seduce the People not only from the Christian Religion, but from their Allegiance to their Governours*, p. 101.

Obs. Which is a Malicious Lying *Story*, unjustly designed to render us Obnoxious.

12. He tells a false Story concerning *a Bishop and Mr.* Whitehead, *that the Bishop said, they must insert a Clause for the Payment of Tythes*, &c. meaning in the Bill for our Relief in the Case of Oaths. Upon which *F. B.* falsly Drols, *But O Poor* George, *methinks I see him how he rubb'd his Elbow, and scratched his Head, and look'd up as demurely as a Puritan*, &c. *Hist.* p. 117, 118.

Obs. This whole Story, with the subsequent Passages depending upon it, is wholly false; for the Clause to Recover Tythes, was past in the House of Commons before it came up to the House of Lords.

I have not time now to go through his Repeated *Calumnies*, *Lyes*, and *Abuses* both in his Monstrous deformed Picture (as I may call it) *of Quakerism*; and his pretended *Brief History thereof*, for they are numerous.

One thing more I may observe, how *F. B.* presumes to prescribe and dictate to the Government, from the Example of the *FRENCH KING*, towards the *French* Protestants, in the Year 1644. which he takes out of *John Quick's History*.

1. As to his *Permitting the Protestant Ministry to hold a National Synod, and ordering them a Commissioner to assist and be present with them in their Synod.* He cites the *Writ* Signed *LEWIS*, and the *Commissioner's* Speech, and Synod's Answer. *P.* 97, 98, 99, 100, 101, 102.

From whence *F. B.* takes upon him to prescribe and dictate to the present King and Government here, *viz. That if the Government think good to bestow that favour of them* (as to have *Anniversary Synods*) *it would be very proper, that there should be a Commissioner or two, ordered by His Majesty to Reside in their Council.* And about 13 Precepts of *F. B's* to the Government to Restrain and Limit our Anniversary Meeting, *P.* 122. to *P.* 126. Whence 'ti observable, how he strives and insinuates to perswade our Protestant Government, to imitate

imitate the *French* King's Example herein. As if the King and Government here were as much fearful and jealous of his peaceable Protestant Subjects, as the *French* King was of the Protestants in *France*; and what Reputation or Honour has he in thus prescribing and dictating shewn to a Protestant Government in *England*, to induce them to learn of a *French* King, and to imitate him in their Conduct?

2. He also dictates, how to call us in *Question before Authority for our Books*, &c. *P.* 121. O busie Dictator! will nothing serve him but Persecution (which he does but sorrily define) or some Popish Limitations or Inquisitions over us, to introduce a new Persecution?

Ah! poor *Francis!* my Soul pities thee, tho' I have been plain with thee, may'st thou yet be humbled unto Repentance before thou dyest; for thy great Enmity, thy manifold repeated Calumnies, notorious Perverſions, and Persecuting Invectives!

And you his *Miniſters*, Approvers, and Congratulators, (Expoſtulated with) *J. A. W. S.* &c. what think you of your Convert *F. B.* his Work? Will it quit the Coſt and Pains, and be for your Reputation, or Church's Service, to encourage him thus to proceed in Scribling, and making Books, ſtuff'd with Repetitions of his old, over-

worn,

were, thread-bare stuff, made up mostly of the same reiterated, envious, and scornful Aspersions, and Perversions, frequently Refuted, without any direct or rational Reply from him, but instead thereof silly Histories of the same repeated Calumnies, &c. imposed upon the World by your Convert *F. B.* Alas! poor Man! what a Whirl-pool is he fallen into? Do you think he spends his Time or Estate well in such invidious fruitless Work? Or do you help him in the Charge? Pray consider of it, if you please. I have observ'd, he is very industrious for you and your Interest, as he may think. I have in one Sheet Answer'd a Book of his, (as I may) and with that set his Windmil going again, to bring forth another Book, of some Bulk and Charge. But if he still thinks his said *Picture of Quakerism* is drawn to the Life, it should then be his *Master-Piece*, and save him more Labour and Charge of Limning against us. But if he can draw Pictures no better than this, or his Picture of Quakers in the Pillory, he had better give over the Trade, and study to be Quiet, that he may Live and Die the more Quietly.

London, *the* 20th. *of the* 3d. *Month*, 1697.

FINIS.

283979